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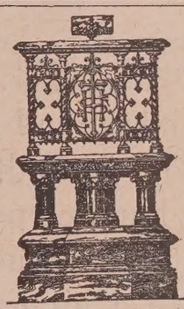

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THE Bishop of Exeter has declined the offer to present him with a cope and mitre as a memorial of his safe return from Japan. While duly grateful, he is unwilling to accept what he thinks would be regarded as a party badge.

OUR next issue will be a pre-Lenten number of 20 pp, containing announcements of books for devotional reading and suggestions about preparation f r Lent. Readers who desire to place specimen copies in the hands of friends who may become subscribers, will be be provided, free of charge, the papers being sent together to one address, or in separate wrappers to each name forwarded. Orders should be sent us immediately. Clergy will find this a good number to circulate in their parishes.

WE are authorized to state that the consecration of the Bishop-elect of Georgia will, God willing, take place in St. Luke's church, Atlanta, Ga., on the Festival of St. Matthias, Feb. 24th. The Bishop of Alabama will preside, assisted by the Bishops of Tennessee, North Carolina, and Delaware. The sermon will be preached by the Assistant Bishop of Central Pennsylvania; and the Bishop-elect will be presented by the Bishops of West Virginia and Pittsburgh.

THE Dean of Worcester tells of a curate who, when passing a group of men standing on a street corner, overheard one of them say: "There goes a chap with nothing to do and gets hundreds for doing it." The curate stopped and made answer: "My wages are $15 a week. I have been at work all the morning in my Master's service in church, in school, in my study, and now I am going to see more sickness and distress in one afternoon than you have seen in all your life." And they held their peace.

SINCE the Lincoln case was commenced, viz., from June, 1888, to Dec. 31st, 1891, more than 17,200 persons, have, it is said, joined the English Church Union; the number of clerical members has increased from 3,200 to 4,000; and the number of bishops on the roll has increased from 17 to 25. At the close of the year, notwithstanding the removal of 286 names by death, and of others for non-payment of subscriptions, there was a net gain of exactly 1,000, making upwards of 33,000 members and associates on the roll. Twelve local branches and three district unions have been formed during the year, making a total of 367 local branches and 63 district unions. In addition to this, eleven more guilds have affiliated themselves to the E. C. U., making a total of 61 guilds.

DEAN LIDDELL, recently at the head of Christ Church College at Oxford, and known to every school-boy for his part in the editorship of the Liddell and Scott Greek lexicon, was long regarded as the handsomest professor at the famous university. His wife, too, was a notably beautiful woman, and their children were all remarkable for their personal beauty and charm of manner. For one of his daughters, Miss Alice, "Alice in Wonderland", was written. She died, when in the very spring-tide of her youth and beauty, in a most painful way.

THE Bishop of Bangor has permitted his bill of charges on being recently made a Bishop to become public. He paid £37 0*s.* 6*d.*. to the secretary of State's office, £58 10*s.* to the Crown office in connection with the *conge d'elire*, £57 2*s.* for what is described as "Royal Assent," £71 12*s.* 6*d.* for "Restitution of Temporalities," £109 0*s.* 4*d.* for "Election, Confirmation, Consecration, and Installation," £6 18*s.* 6*d.* for "License of Alibi," £16 1*s.* 1*d.* for doing "homage" (over £15 in connection with this going to the Board of Green Cloth), £2 2*s.* cabs and postages, and £21 to the secretary's office for passing papers.

THE Dean of St. Patrick's, Dublin, has, through the liberality of a Dublin gentleman, been enabled to make a substantial beginning of the complete restoration of the beautiful Lady Chapel of the cathedral. The interior of the chapel is much defaced and spoiled by being painted a gay salmon-color, and its ceiling a gaudy sky-blue, by the Board of Works, before the installation of the Prince of Wales as a Knight of St. Patrick's, in 1868. The cathedral architect (Mr. Drew), who is now restoring the chapel, is producing some very beautiful and striking architectural effects. The alterations are being carried out in strict conformity with the original 13th century design of the work.

IT will be a revelation to some of those people who are for ever begrudging the sums expended on the decoration of churches to be informed that, according to the computation of Villalpandus, the talents of gold, silver, and brass used in the construction of the temple amounted to £7,020,227,040. The jewels are reckoned to have exceeded this sum, but, for the sake of an estimate, let their value be set down at the same amount. The vessels of gold consecrated to the use of the temple are reckoned by Josephus at 140,000 talents, which according to Capel's reduction, are equal to £556,424,696. The vessels of silver are computed at 1,340,000 talents, or £499,330,602. The silk vestments of the priest cost £1,224, the purple vestments of the singers £2,408,161. The trumpets amounted to £240,816; other musical instruments to £4,896. To these expenses must be added those of the other materials, the timber and stone and of the labor employed upon them, the labor being divided thus: there were 10,000 men engaged at Lebanon in hewing timber; there were 70,000 bearers of burdens, 20,000 hewers of stone, and 3,300 overseers, all of whom were employed for seven years, and upon whom, besides their wages and food, Solomon bestowed £6,817,404. Estimating the daily food and wages of each man at 4*s.* 8*d.*, the sum total would be £95,792,947. The costly stone and the timber in the rough may be set down as at least equal to one-third of the gold, or about £259,724,081. The several sums will then give a total of £15,461,354,907.

CHICHESTER, with its graceful 13th-century spire, is the only cathedral in England that can be seen from the sea. Its nave is short, but with the exception of York, it has the widest nave of all our cathedral churches. The dean and chapter, acting under the advice of Mr. G. M. Hills, have just had the vacant niche in the south-west porch filled by statuary. A figure, a little under life-size, has been placed upon the empty 13th-century corbel. It represents St. Richard, the famous Bishop and saint, who dying in 1853, lies buried in the south transept, at the back of the choir stalls. He has a shaven face, and is dressed in full canonicals, with a staff in his left hand, whilst the right is held up in the act of benediction. At his feet is a chalice, illustrative of the popular tradition that once, when celebrating Mass at the high altar, the cup fell to the ground, but none of the consecrated wine was spilt. Mr. Harry Hems, of Exeter, was the sculptor commissioned to carry out the work, now successfully completed.

DR. HOOK, the famous vicar of Leeds, had a keen sense of humor. He also had a telling and epigrammatic way of making the most commonplace statements. A workman once expressed his surprise at seeing a light burning in the vicarage study when he went to his own work at five o'clock in the morning. "Well, my lad," said Dr. Hook, "it takes a deal of courage to get up at all, and it only requires a little more to get up at four." He was once roughly denounced at a vestry meeting as a High Churchman, and allowed his opponent to go heaping upon him one disagreeable epithet after another. When the man ceased speaking, Dr. Hook quickly rose. "Now," said he, "I am going to act upon a Church principle—a high Church principle—a very high Church indeed." Everyone was silent, wondering what would be coming next, when he crossed the room to his antagonist, and said, putting out his hand, "I am going to forgive him." The aversion of his opponent was at once melted, and he grasped the good vicar's hand with the greatest cordiality.

THE American correspondent of *The Church Times* has a good word to say of Virginia Churchmanship:

> I could fill column upon column of *The Church Times* with glowing accounts of Christmas services rendered with all devotion and Churchliness in nearly every diocese of our Church, and even in the diocese of Virginia; but I wish to assure your readers that the low and slovenly Churchmanship, as portrayed so graphically by your correspondent in your issue of Dec. 18th, is not the standard that prevails elsewhere in the American Church. Virginia Churchmanship is a synonym among us for all that is low, slow, and careless of rubrics or reverence, and yet there are no more loyal Churchmen than Virginians, no matter what the root of their loyalty may be. The fact is that Virginia Churchmanship, like Virginia social life, is rooted in the soil of the Georgian days, and Virginia people cling to those old slovenly ecclesiastical ideals. They love them as marks of their aristocratic origin and heritage. Socially, the Virginians are the most delightful to meet among Americans, but ecclesiastically, they are narrow, wrongly instructed, bigoted, and generally intolerant, and they hate "High Church" with a pious intensity worthy of a better cause. When Virginia Churchmen get out of Virginia, they begin to learn something about the Church which they could not learn before, and many of our staunchest High Churchmen in other dioceses began life in Virginia, and even are graduates of that extreme Protestant school, the Theological Seminary at Alexandria; but they had to experience a change of environment before their spiritual and intellectual evolution began. Notwithstanding, I was informed by the secretary-general of the C. B. S., a couple of years since, that the Confraternity has quite a large number of associates in Virginia, considering the circumstances.

THE CHURCH OF ENGLAND

(FROM OUR CORRESPONDENT)

LONDON, JAN. 20th.

A sadder week than that which has just ended can scarcely be recalled within living memory. Influenza, that fell disease so little thought of and yet so fatal in its results, has made a gap in many a home, and as I write, in that one home in which we, as a nation, all take some share—the home of the Prince of Wales. The death of the first-born has a grief keener than any other loss, and the death of the heir-presumptive to the throne of England coming so suddenly, and within a few weeks of his approaching marriage to a popular princess, is an event so grievous that it is regarded in no conventional way, as a truly national sorrow. Evidence of this was forthcoming on Sunday last, when from every pulpit in the land there rang out words of sympathy for the bereaved ones, and the prayers then offered up in their behalf were a real earnest of what was in every heart. Not since the Prince Consort died thirty years ago, has there been so much public sympathy expressed, and so many signs of mourning shown, as on this occasion. But what is especially interesting to Church people is the change that has come about in the manners and customs connected with the burial of the dead. Let me relate the few touching incidents of the obsequies of the young prince. He died on Thursday, Jan. 14th. On Friday, the body in a wooden coffin, was taken into the little village church of Sandringham, where it stood before the altar covered with the Union Jack, and surrounded with very

many floral tributes, and a burning candle at head and foot. A watch was set in the church, which lasted until the removal of the corpse for its last resting-place at Windsor four days later. On Sunday the Prince and Princess of Wales, with their children, attended the usual morning service at the church and partook of the Holy Communion. Although the little church will only hold about one hundred persons, it was not full, only parishioners being allowed to be present, all mere sight-seers having been rigorously excluded. Special services were also held in the little village church on each day that the corpse rested there. But at these,only members of the family were present. The simplicity of these arrangements stands out in striking contrast to what one has been accustomed to read of in connection with big State funerals. And though this simplicity vanished at the actual interment,it was only because military honors to the dead had been ordered by the Queen, and of course in connection with the burial of one so near the throne of England, a certain amount of pageantry could not be avoided. But the omission of black drapery from St.George's chapel at Windsor, with which it is usually hung, and the absence of other similar signs of mourning,which only tend to show the awful aspect of death without helping one at all to realize the cardinal truth of the resurrection—all this marks an epoch in the change of opinion that has come about in the past twenty or thirty years. Of course there is still much to be done before the public mind is thoroughly taught all that can be said of the Christian doctrine relating to the dying and the dead. I am glad to note that the memorial services held yesterday at the time of the funeral, in several places, took the form of a solemn Celebration.

On the same day as Prince Albert Victor passed away, another Prince also went to his long home. In the death of Cardinal Manning the last figure is removed from off the scene (unless we except Mr. Gladstone) of that wonderful group of men who played so prominent a part in the ecclesiastical revival of fifty years ago. Such a phalanx of great minds linked together at the outset with one common object, we are not likely to see again, at least in our generation. Looking back on those times when the little band of Oxford men, with one or two others outside, stirred the dry bones of Churchmanship into renewed life, when persecuted by enemies, betrayed by their closest friends, and opposed by men high in Church and State, they yet held on, conscious of the great heritage which was theirs in their National Church—when one looks back on the history of those times, one is more and more convinced of the truth and righteousness of the Anglican position. Against the attacks of friends and opponents alike, the Church of England has prevailed and upheld her position, for no other reason than that her foundations are sure, being built upon the Apostles, Jesus Christ Himself being the chief corner-stone.

Manning's share in the revival was an important one, his powers as a preacher, and his position as Archdeacon of Chichester, taken with his sincerity and intense earnestness, giving him the means of exercising an influence which was very considerable, and had he but stayed in the Anglican Communion, he would certainly have risen to higher rank. But his secession, brought about finally by the iniquitous Gorham judgment of the Privy Council, did not cause the same sensation as Newman's departure six years earlier, nor could it rank in historical importance with that event. On the other hand, whilst the great mind of Newman was utilized to so little purpose by the Communion of his adoption, the lesser intellect of Manning was able to do for the Roman propaganda in this country more than any other man has done since the time of the Papal aggression. But, after all, that is not very much. The "Poor Man's Cardinal," as he has been called, with his democratic instincts, his advocacy of temperance principles,and his simple life—though all these made him very popular with the working classes, they did not help in attracting them to Rome, and the "new Italian mission" in this country is, as a matter of fact, losing ground, if the increase of population is considered. "Cardinal Manning," a writer in *The Guardian* says,"was far and away the most popular ecclesiastic of his time, yet he belonged to the most dogmatic school of thought in the most dogmatic Church in the world. He could keep dogma and philanthropy apart; he could, where charitable effort was concerned, work heartily with men from whom he differed upon well-nigh every point of belief. But he never for one moment put dogma below philanthropy, or allowed men to think that if the choice had been his, he would not far rather have fed their souls than their bodies."

The protracted litigation in connection with the prosecution of the Rev. J. Bell-Cox,of St. Margaret's, Liverpool,has moved another step, and by the last decision of the judge, the prosecutor finds himself in the same position as he was when he first set the ball a rolling, now more than ten years ago. Lord Penzance, after delaying his judgment for many months, has ruled that the prosecutor, to take further action against Mr. Cox for his ritual, must begin a fresh suit. Whether he is willing to do this or not I cannot say,but if he is, he will have first to get the consent of his Bishop, and I very much doubt whether Bishop Ryle is in the same state of mind as when he allowed the first suit to be commenced. Even his eyes have been opened to the iniquity of these ritual prosecutions. Meanwhile, now that there appears to be a cessation of them, the English Church Union, which was founded for the defence of not only the doctrine but also the discipline of the Church of England,is agitating in favor of a better regard for the principles which affect the latter. The country requires educating, but it is a far more formidable task than may seem at first sight. And yet when thoroughly grasped, the matter is simple enough. The Church as a spiritual society should legislate for itself, and not be in the hands of a secular parliament, as at present. Whether the general public will come to accept this view of the matter remains to be seen.

I am glad to say that there are encouraging signs that the High Church party are not so sleepy about, or uninterested in, the cause of foreign missions as I indicated in my last letter. Clergy are coming forward to offer themselves for work in the Central African Mission. This, I hope, points to a realization of our responsibilities. But I should be glad to see yet further signs. We are not, I am sure, thoroughly aroused to the claims upon us. We like our beautiful churches and stirring services at home too much to respond to the call, forgetting that we are not so much members of a congregation as of the Catholic Church of Christ.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

The meeting of the Church Club on Thursday, the 4th, was devoted to the consideration of the proposed Church Congress in 1893. The Rev. T. N. Morrison presided and opened the debate by an address explanatory of the objects of the Congress. The Rev. Dr. Barrows, pastor of the First Presbyterian church, read a paper on the general subject of the exposition to be made by the different Christian bodies at the time of the World's Fair. The committee is to proceed at once to the raising of a guarantee fund of $10,000.

CITY.—The 1st annual re-union of the western alumni of St. Stephen's College, was held in this city on Tuesday,Feb.2d. There was a Celebration in the morning at the church of the Transfiguration,Dr. Delafield being Celebrant,the Rev. Wm. H. Tomlins of East St. Louis, epistoler, and the Rev. Irving McElroy of Iowa, gospeller, with the Rev. Philip W. Mosher, as sub-deacon. At the business meeting, letters were read from Bishop Seymour,the warden, Dr.Fairbairn, as also from many of the alumni throughout the West. An organization was effected,and Dr. Delafield elected secretary for ensuing year. At 6 P. M., the alumni sat down to a magnificent banquet in the club rooms of the Auditorium, where amidst the perfume of rare flowers, around a table glittering with crystal, and silver, and dainty china, they enjoyed the feast. The toasts were as follows: "Our Alma Mater," Geo. D. Silliman, '67; "The Priests of St. Stephen's,"Wm. H. Tomlins, '73; "St. John's Military Academy, Delafield, first Child of the College," Sidney T. Smythe, '83; "Missionaries of St. Stephen's,"Irving McElroy,'70; "St.Stephen's among the Healing Waters," Chas W. Ivie, '80; "St. Stephen's by the Island Lakes," Fredk. C. Jewell, '81; "The Warden of St. Stephen's," Phillip W. Mosher, '84; "Annandale Memories." Walter Delafield, '66.

The Festival of St. Ansgarius was celebrated at the church of St. Ansgarius, Sedgwick st., on Thursday, Feb. 4th. At the evening service a congregation of 600 assembled, and several of the city clergy were present, namely, the Rev. Messrs. G. W. Knapp, F. W. Keator, W. J. Gold,F.W. Tomkins, and H. G. Perry. The service was the *Missa Sicca*,which seems to be employed by the Swedes, not as a substitute for the Eucharist, but, as among the Carthusians, as a distinct office. As there is not in the Swedish Missal a distinct provision for this day, the Collect, Epistle,and Gospel were those of Candlemas,which are the same as those assigned to the Purification in the English and Roman books. The service was of course in Swedish. During a processional hymn the clergy entered the chancel, the rector, the Rev. Herman Lindskog,taking his place "afore the midst of the altar," which was brilliant with many lights and adorned with vases of flowers. Above the altar is a beautiful painting of our risen Lord and Mary Magdalen at the sepulchre. After a Confession and Prayer of Absolution, the Introit was sung, followed by the *Kyries*, the *Gloria in Excelsis*, "The Lord be with you; and with thy spirit. Let us pray," The Collect, Epistle, Gradual, Gospel, and Creed. The service was choral and the singing,in which the congregation largely participated, was grand and inspiring. Though slower than is common with us, the effect was deeply reverent and impressive. There was a notable absence of "hitch" and "jerk",as the strong waves of sound rolled up and receded in versicle and response. After the singing of the anthem, "How beautiful are the feet," in English, addresses were made first by Mr. Lindskog in Swedish, on the mission of St. Ansgarius who brought to Scandinavia the "Light to lighten the Gentiles," followed by Mr. Tomkins and Mr. Perry in English. This parish is doing an admirable work. The Confirmation classes of late years have averaged from 60 to 80. A day school is maintained in connection with the rectory,where there is also a guild room for parish work. St. Ansgarius was founded in 1849, and is the oldest Swedish congregation in the city. It has entered upon an era of prosperity. In the midst of a Swedish population of 30,000, its opportunities for growth and expansion are almost unbounded.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop

CITY.—The annual dinner of the New York alumni of Trinity College took place at Delmonico's on the evening of Tuesday, Feb. 2nd. There was an unusually large attendance of graduates present, and among them were the Rev.George S. Mallory, D.D., LL. D., the Rev. E. Winchester Donald, D. D., Thomas Gallaudet, D. D., G. R. Van DeWater, D. D., Brady E. Backus, D. D., Wm. R. Huntington, D. D., James Mulchahey, D.D., the Rev. Messrs. H. M. Barbour, J.H.Tuttle, S.S. Mitchell, and a number of laymen prominent in the Church. An orchestra played during the dinner, and between the toasts a quartette of college men sang old songs. The officers of the year are as follows: John Sabine Smith, president; Chas. D.Scudder, the Rev. C. H. W. Stocking, R. F. Bixby, and the Rev. Brady E. Backus, D. D., vice-presidents; Chas. S. Coleman, secretary and treasurer. The address of the evening was given by the president of the College, the Rev.George Williamson Smith, D. D., LL. D., who responded to the toast, "Trinity College,' and his remarks were enthusiastically applauded. In speaking of the recent progress made, he said that Trinity had graduated in the last eight years one quarter of all her living alumni. Formerly the college had been regarded as a local institution doing special work. This view was a mistaken one. There was nothing local about the institution, it was for the whole country. The impression as to local limitation had injured the college, and ought to be corrected. He reported gifts received during the past year amounting to over $50,000. The other toasts were, "The University and the College in an Educational System,"responded to by Seth Low, LL. D., president of Columbia College; "College Days," by the Rev. E. C. Bolles, D. D.; "The Church and Church Colleges, their Mutual Relations," by the Rev. Thomas F. Gailor, D. D., chancellor of the University of the South; "Hartford and its Citizens, the Mutual Relations of the City and the College," by Mayor Dwight, of Hartford; "The Attractions of College Life and Work in Smaller Colleges," by William H. DeLancey, of Hobart College; "College Athletics," by Harmon S. Graves, captain of last year's base ball and foot ball teams.

The church of the Epiphany has secured temporarily the services of the Rev. A. Sprague Ashley, as assistant minister. Mr. Ashley has recently returned from a tour of Europe.

The meeting of the Church Club, Jan. 27th, which was referred to last week in these columns, received as part of the report of Mr. Graham (on "The Religious Condition of New York City below 14th st., and its relations to the Church"), the following definite basis for discussion: 1, Whether the Church might not with great advantage to itself utilize much more largely than it has done, the services of its educated laymen in the form of lay-readers, or lay-preachers, or both. 2, Whether the archdeaconry agencies might not invite active co-operation in their evangelistic work from the members of the Church Club, the Brotherhood of St. Andrew, and others. 3, Whether a small committee from this club might not seek the co-operation of a body of rectors specially interested in Church work among the poor, and with them devise a plan by which a complete scheme of lay help might be formulated and laid before this club. The report was discussed by the Rev. Dr. Kimber of St. Augustine's chapel, whose work is centered in the district named, the Rev. Henry Mottet, the Rev. Dr. Peters, the Rev. Dr. E. O. Flagg, the Rev. Messrs. Sill and Johnston, Mr. Charles J. Wills, of St. Andrew' Brotherhood, who is conducting a successful lay work among the poor at Old Epiphany House, Mr.H.A. Sill, Mr. J. S. Smith, the Rev. Dr. J. W. Brown, of St. Thomas' church, and others. Great earnestness was shown, and the discussion took the practical drift of suggesting larger lay co-operation with the clergy in the work needed. On motion of Judge Calvin, it was

Resolved, that a committee of five members of this club be appointed to consult with the Church clergymen doing parochial work below 14th st., and to devise some practical method of reclaiming the indifferent people in that portion of the city and interesting them in the Church and its methods and Christian purposes, whether by lay co-operation or otherwise, and of interesting in that enterprise the laity of this Church in the diocese of New York,and to report such plan at the next meeting of this club.

At the anniversary of St. Paul's Guild of the church of the Heavenly Rest, which was held on the 4th Sunday after Epiphany, an address was made by ex-Judge Noah Davis. Among other good works, this guild has long conducted a mission on the east side, but has been unable to give it a substantial status. Great joy was therefore occasioned by the announcement at this meeting, by the rector, the Rev. D. Parker Morgan, D.D., that a lady had made a pledge of $40,000 for the erection of a chapel edifice, and that another lady had promised two lots valued at $17,000, on which to build the structure, and that negotiations would soon be completed, so that

work on the chapel could be begun. The congregation at the anniversary was a large one, and the offertory for the work of the guild amounted to $1,000.

The contest over the will of the late Mrs. Elizabeth Underhill Coles, already referred to in these columns, has actually begun. The Surrogate has denied a motion for a temporary administrator on behalf of Edward Coles, the only surviving brother of the testator. Counsel announced that the contest would take its course in the courts before March 27th, the return day of the citations. The estate is estimated at about $2000,000; and large bequests to the cathedral of St. John the Divine are involved in the issue of the suit.

On the Festival of the Purification B.V.M., an interesting service was held in the church of the Holy Communion, the Rev. Henry Mottet, rector. Miss Morford was admitted a Sister of the Order of the Holy Communion. This Order which is one of the oldest in the Anglican Church, had a few years ago become reduced to a single Sister. There are now three or four. An effort is making to increase the endowment fund for support of the house of the Order.

The 3rd anniversary of the Rescue Mission was held on Friday evening, Feb. 5th, in the new parish house of St. Bartholomew's church, the Rev. D. H. Greer, D. D., rector. Nearly 900 people, mostly of the working class, filled the great hall. There was the usual evening meeting, consisting of singing, prayers, and experiences of the rescued men. Addresses were made by Bishop Walker, of North Dakota, Mrs. Margaret Bottome, the Rev. Dr Greer, the Rev. John W. Brown, D.D., of St. Thomas' church, the Rev. G. A. Carstensen, superintendent of the parish house, and Col. H. H. Hadley, superintendent of the Rescue Mission. During the past three years the attendance at this mission has reached 135,000. Over 14,000 drunkards have asked for prayers and prayed for themselves. Many have been reformed, and are now leading correct lives, and many scattered families have been reunited.

The 16th annual meeting of the New York Bible and Fruit Mission was held Thursday, Feb. 4th. There was a large attendance. A part of the work during the past year has consisted of weekly visits to various hospitals in the city, and the institutions on Ward's and Randall's Islands. The society maintains a lodging house, where, for the period ending Dec. 31st, 38,646 lodgings were furnished. A coffee house is also conducted, where at a nominal price 89,070 meals were served, and 3,999 meals freely given. Addresses were made at the anniversary by the Rev. G. A. Carstensen, and the Rev. Theodore Sedgwick, who is interested in the work among boys at St. George's church.

At the anniversary of the Church Parochial Mission Society, held at the church of the Holy Trinity, 42nd st., on the evening of the 4th Sunday after Epiphany, the Rev. Dr. Van De Water explained the work of the society to be primarily to reach the "masses," those who will not come to church until its representatives go to them. He discussed the duty of the Church to those outside its fold. The society, besides two paid missionaries, has a volunteer staff of 50 clergymen for conducting parochial Missions in all parts of the country.

On the morning of the feast of the Purification B. V. M., an exciting fire occurred in Trinity Mission House, Fulton st. The building is six stories high, and has fireproof floors and stairways. A dispensary and an office for the charitable work of the Trinity Association are in the basement, and above are the school rooms and dormitory of the mission, under the care of the Sisterhood of St. Mary. At the time of the fire, which broke out in the cellar, a number of children were in the school rooms, with Sisters Catharine, Dorothy, and Lucy. Other children were in the dormitory on the top floor. The sudden filling of the building with smoke, caused fright, and the good Sisters were obliged to exert their utmost endeavors to prevent a panic among the little ones. Their own calmness in the trying emergency did much to restore order, and all were safely conducted out of the house, either by the front door or the roof. The chief danger was in suffocation by smoke, for the prompt arrival of the firemen, aided by the substantial construction of the building, resulted in a quick subdual of the flames. The damage will probably not exceed $2,000, but, unfortunately, a beautiful memorial window of stained glass was destroyed by the melting of the lead frame work. It was erected in 1887 in memory of Mary Griffiths Parker, and was of fine workmanship. No one was hurt. The fire was probably caused by a defective flue. The edifice was built some years ago at a cost of $50,000. In the midst of business houses, it presents an attractive, churchly exterior, and is admirably fitted for its object. It is sustained by Trinity Association, an organization for work among the local poor, composed of members of the congregation of old Trinity church, which is near by.

The Lord Bishop of Derry, who is to lecture in Lent under the auspices of Columbia College, will also lecture at Harvard University. In order to shorten the time, he will deliver two lectures weekly. The trustees of Columbia have just held an important meeting at which the project for securing the Bloomingdale site, and removing the college buildings there, was carefully discussed. Plans and geographical diagrams of the site were examined. The clerk of the board reported that the subscriptions in advance of decision by the trustees, had already reached $375,000, an increase of $60,000 within a week's time. It is rumored that the committee on the site have received enough encouragement to warrant it in proceeding upon the supposition that the college will be moved. But no decision has yet been made public. The trustees also discussed the question of a union between Columbia College and the University of the City of New York, and a committee was appointed to confer with a committee of the university. A school of Pure Science will shortly be founded, and will be a most important enlargement of the work of Columbia. The faculty is to include chairs of mechanics, biology, botany, zoology, paleontology, mineralogy, geology, and astronomy. Candidates for admission to the new school must have pursued a preliminary course equivalent to the work of the college through junior year. Prof. H. T. Peck will pursue special studies in Rome till 1893. Mr. W. G. Low, a brother of President Low, has offered a prize of the value of $100, to be awarded for the best essay in the school of Political Science, on "Civil Service Reform." The college chaplains for the current season have been appointed as follows: During February the Rev. Chas. R. Baker; March, the Rev. Chauncey B. Brewster; April, the Rev. Wm. H. Vibbert, D.D.; May, the Rev. G. R. Van DeWater, D.D. A course of lectures on practical music was begun, Feb. 2nd, by Geo. William Warren, organist of St. Thomas' church. Persons other than regular students are admitted Arrangements have been made for evening lectures in the School of Law, by specialists. A special course of 13 lectures on "Ancient Italian and Modern French Art," was begun on Friday, Feb. 5th, by John C. Van Dyke, M. A., professor of art in Rutger's College. Mr. Alexander J. Cotheal, Consul-general of Nicaragua, in New York, has just given the college the larger part of his valuable collection of books and manuscripts. The works number about 1,000, and are chiefly books on engineering and construction, and on the Spanish and Oriental languages. He has also made provision so that the college library will receive by will the rest of his library, (containing many important works on Arabic literature), with the exception of a portion which will go to the American Museum of Natural History. The library is already so over-crowded that books are placed in the cellar awaiting the erection of a new and larger building on this or the new site.

On Jan. 28th, the joint committees on uniform Sunday school lessons met at St. Augustine's chapel of Trinity parish. There was a full attendance, ten dioceses being represented. The delegates joined in a celebration of the Holy Communion, after which they discussed the outline of topics for Sunday school lessons, and attended to routine business. The Rev. Dr. Shinn was made chairman of a committee to prepare a five years' course of study, to be reported for consideration at a future meeting, which will be held in New York early in June. A resolution was adopted by which the joint committees disclaim responsibility for the work of editors and publishers of the series. They will only supply topics.

One of the clergy of Trinity parish, the Rev. Elliott White, of St. John's chapel, has been elected professor of exegesis, Biblical literature, and Hebrew, at Nashotah Theological Seminary. He will succeed Prof. J. M. Clark, D. D., who has taken up work in Central New York.

The church of the Redeemer, which has lost two rectors by resignation within the last three months, as already announced in these columns, has elected to the rectorship the Rev. Henry A. Adams, of the cathedral, Buffalo. The parish is not financially strong, and has had a checkered history, but the election of Mr. Adams is a bold step, which will doubtless end in giving the church a new position. Mr. Adams made a reputation as a preacher while assistant minister at old Trinity church, which he has increased since he left here for Buffalo. He is a native of Brooklyn, and is still a young man. He has accepted the call.

St. George's church, the Rev. Dr. Rainsford, rector, is to lose another assistant, the Rev. E. A. Acheson, who has received an election to the rectorship of the church of the Holy Trinity, Middletown, Conn. Holy Trinity, as being the parish church of the town where Berkeley Divinity School is located, has more than local importance. The rectorship is vacant by the transference of the Rev. Dr. Parks to St. Peter's church, Philadelphia. The Rev. Mr. Acheson will enter upon his new duties at Easter.

GENERAL THEOLOGICAL SEMINARY—The Bishop Paddock Lectures will be delivered this year by the Rev. Dr. Dix in Trinity chapel, on six consecutive Friday evenings, beginning with the first Friday in Lent, at 8 P. M. The subject will be "The Sacramental System considered as the Extension of the Incarnation." The Rt. Rev. Arthur Cleveland Coxe, D.D., LL.D, Bishop of Western New York, has been appointed Bishop Paddock Lecturer for next year, and has accepted the appointment.

On Friday, Jan. 22nd, at Evensong, the Rev. Brockholst Morgan gave the students an excellent address on the work of the New York City Mission. At a meeting of the Missionary Society on Jan. 26th, the Ven. J. E. Sulger, Archdeacon of Wyoming, delivered a stirring address on the work in the jurisdiction of Wyoming and Idaho. At this meeting money was appropriated for the work in Persia, Japan, and amongst the Indians. On Thursday, Jan. 28th, at Evensong, the Rev. T. F. Gailor, D. D., vice-chancellor of the University of the South, delivered an address to the students. A meeting of the Missionary Society was held on Tuesday, Feb. 2nd, when a most eloquent address was delivered by the Rev. Sidney C. Partridge, on the work in China, giving some graphic sketches of the late riots in that country. A change has been made in the department of Church music, Mr. Stubbs, of St. James' being succeeded by Mr. H. W. Parker, organist at the church of the Holy Trinity, 42nd st.

EDGEWATER.—On Monday, Jan. 25th, the Feast of the Conversion of St. Paul, very interesting services were held at St. Paul's memorial church, it being its parish day. The Holy Eucharist was celebrated at 7:30 and 9:30 A. M., by the rector, the Rev. A. L. Wood. At the choral Evensong at 8 P. M., the music was well rendered by the vested choir, augmented by the presence and assistance of former members to the number of 38. The large congregation listened with close attention while the Rev. Fr. Huntington, O. H. C., dwelt on the dimensions of the Cross, as suggested by St. Paul in Ephesians iii: 14, 19. The altar was brilliant with lights and adorned with flowers. After the service was ended, the choir boys received valuable gifts at the hands of the rector, with kind and appreciative words to each. Supper was also served in the parish house, to all present and former choristers, and greetings were exchanged between guests and parishioners.

COLD SPRING ON THE HUDSON. — The clericus of the Highlands met at St. Mary's rectory on Tuesday, Jan. 17th, and listened to a paper by the Rev. Amos Ashton, on "The Parochial System." The nine clergymen present enjoyed a discussion of the topic, and the social features of the occasion.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The 24th anniversary of the church of the Holy Apostles, the Rev. Chas. D. Cooper, D. D., rector observed at Evensong, 31st ult., in the presence of a large congregation. The sermon was preached by the Bishop of Massachusetts. Since the organization of the parish, in 1868, there have been Baptisms, 1,329; confirmed, 967; marriages, 281; burials, 790; services held, about 4,000; present number of communicants, about 650. The receipts for the past year, including balance on hand, were $10,853.68; expended, $10,023.50. For current expenses of the memorial chapel of the Holy Communion, including balance from last year, the receipts were $2,066 33; paid out, $1,778,-98. The endowment fund has been increased $1,539.86; total amount now held, $2,769.14. In commemoration of the 50th anniversary of the ordination of the rector, a pulpit, lamp, and chancel rail have been placed in the church by the contributions of the two congregations and Sunday schools. Two additional memorial windows have been also placed in the church, one "In affectionate remembrance of George B. and Eunice M. Longstreth, from their daughter, Hannah," and the other, "In loving memory of Frederick Ward, Jr., from his father and mother." The average attendance of officers and teachers in the Bible classes and Sunday school during the year was 67; scholars, 837. There are now on the rolls of the Sunday school 84 officers and teachers, and 1,320 scholars. The treasurer of the school has received from all sources, including balance from last year, $3,755.07. The Brotherhood of St. Andrew has 84 members, and the Young Women's Guild, 269. The parish branch of the Church Temperance Society has 200 members. The 5th annual report of the memorial chapel of the Holy Communion, which was read by the Rev. W. F. Ayer, priest in charge, gave the following statistics: infant Baptisms, 54; confirmed, 11: communicants enrolled, 77; officers, teachers and scholars in the Sunday school, 416.

A conference of the local council, Brotherhood of St. Andrew, was held on the afternoon of the 3rd inst., in the parish building of the church of the Holy Apostles. Mr. J. L. Houghteling, of Chicago, addressed the Brotherhood. He said that during January, 20 new chapters had been added to the Brotherhood, the total number now being 726. A general discussion on the topic: "Our Brotherhood work: what it is, and the best way to do it," participated in by the Rev. Messrs. Duhring, Hawkes, Cope, Getz, and Fuller, also by Messrs. Thomas, Clink, and J. C. Sellers, of West Chester, occupied two hours, after which, luncheon was served by the Holy Apostles chapter. In the evening, the delegates listened to a splendid address in the church, by Mr. Houghteling, president of the General Council, on "Christian Manhood," which he defined and emphasized as being one's best, and doing one's best. The Philadelphia local council embraces the diocese of Pennsylvania, 60 chapters and 800 members; Central Pennsylvania diocese, 5 chapters and 50 members; diocese of Delaware, 2 chapters and 25 members; and part of the diocese of New Jersey, 8 chapters and about 120 members. There were represented at this conference about 40 chapters.

The Rev. Benjamin Watson, D. D., after a service of 33 years, has resigned the rectorship of the church of the Atonement. He has been elected rector *emeritus*.

After a rectorship of 11 years, of St. Matthew's church, the Rev. J. P. Hubbard has resigned. He is over 70 years of age, and has been in poor health for some time, necessitating his absence from parochial duties at intervals.

The Rev. Dr. E. T. Bartlett expects to commence his duties for the week as chaplain of the University on the 8th inst., and every 4th week thereafter. He is to remain in the chapel for an hour after the service, so that any student who wishes to consult him may have an opportunity to do so.

A Mission is announced to be held in St. Simeon's church, commencing on Sexagesima Sunday and closing on the following Lord's Day, to be conducted by the Rev. Dr. Stone, rector of Grace church, and the Rev. J. B. Halsey, rector's assistant at St. Timothy's, Roxboro', as missioners. During the Mission, there will be a half-hour preparatory meeting in the chapel, conducted by laymen prominent in Church work in the city.

The Rev. C. Ellis Stevens, D. C. L., LL. D., was instituted rector of old Christ church, on the 4th inst., by Bishop Whitaker, in the presence of a brilliant assemblage of clergymen, city officials, and other prominent citizens, as well as of a crowded congregation. It was also the 105th anniversary of the consecration of Bishop White. The clergy assembled on the second floor of the parish building, which was handsomely decorated with red, white, and blue bunting, and during the rendition of the processional hymn, "The Church's one foundation," marched under a canopy from the parish building to the church, the master of ceremonies being the Rev. d'Estaing Jennings, assistant minister of the parish. The altar was adorned with palms, white lilies, and other flowers; and on the column by the "Washington pew" was a small American flag; in the pew itself sat the venerable Rev. Dr. E. Y. Buchanan, surviving brother of the late President Buchanan. The Bishop read the letter of Institution, and then handed the document to the Rev. Dr. Stevens, who wore the red hood of King's College as D. C. L. The keys of the church were presented by Mr. T. H. Montgomery, acting warden, and a grandson of Bishop White, and the rest of the office was said according to the prescribed ritual. The Rt. Rev. Dr. Coleman delivered the sermon, his text being I Thess., v: 12, 13. In accordance with the rubric, the newly instituted rector was the celebrant of the Holy Eucharist, in which he was assisted by the Bishops. The service throughout was full choral. The regular quartette choir of the church was reinforced by eight voices selected from other church choirs, under the supervision of Mr. G. Frescoln, choirmaster, Mr. F. De F. Wheaton, organist. At the offertory was sung the anthem, "How lovely are the messengers," by Mendelssohn; and after the *Nunc Dimittis*, the recessional hymn was No. 187. Resolutions were recently unanimously adopted by the vestry, looking to an increase of the endowment fund to $200,000, to be secured before 1895, when the parish will close its 200th year. The amount invested at present is $53,000. The estimated income to be derived from the desired endowment would be about $9,000, which would be expended in maintaining the services and preserving the venerable building for all time to come. The vestry also desire to embrace in this effort the protection of the cemetery at 5th and Arch sts., which they regard as the subject of a pious trust.

The will of the late Andrew H. Miller, a prominent layman abundant in good works, who entered into rest eternal on the 29th ult., contains the following bequests: To the Episcopal Hospital, $20,000, to endow four beds in the names of his three sons and one daughter, they during their lives to have the exclusive right to keep each one patient under treatment in the hospital, of which he had been a manager for many years, (one of his sons is the Rev. A. Harold Miller, rector of Trinity church, Collingdale, Pa.); to the Divinity School, of which he had been a trustee, $5,000, the interest to be applied for the support of a scholarship, to be called the "Andrew H. Miller scholarship;" to Grace church, $1,000 for the endowment fund; to the Sheltering Arms, of which he had been a manager, $1,000; to the Magdalen Society and the Home Missionary Society (both of which are unsectarian, but largely officered by Churchmen, Bishop Whitaker being president of the Magdalen, and of both the testator was a manager), the sum of $1,000 each.

A large number of prominent clergymen and laymen of the diocese were called together by Bishop Whitaker, on the 23rd inst., in the Episcopal Rooms, and plans were pretty definitely decided on for the erection of an episcopal house for the uses of the diocese. There is little doubt that the $100,000, which is needed, will soon be raised; a considerable sum has already been subscribed. Two sites have been selected from among the many considered, one at 221 South Broad st., and the other at the southwest corner of Dean and Locust sts. A decided majority of those present favor the latter. Plans have already been drawn up by several architects, and the set chosen will soon be approved. The building will be used exclusively for the various diocesan societies, missionary boards, etc., and will also provide adequate quarters for the Bishop and his work.

WEST CHESTER.—The church of the Holy Trinity was the scene of a most impressive service on Sunday, Jan. 31st, when 36 men and boys were admitted as choristers according to the beautiful "form" prepared by the late Rev. Dr. Hills, archdeacon of Burlington. The beautiful church was crowded to its utmost capacity, there being nearly 1,000 present. The service was conducted by the rector of the parish, the Rev. G. Heathcote Hills, and was finely executed, the musical selections being rendered with great accuracy and wonderful purity of tone. The choristers have been in training for nearly four months under the direction of Mrs. Hills, (the organist), and the rector. The new chancel organ was used for the first time, and was pronounced a great success. The rector preached a sermon on "The office and duties of choristers," which was listened to with marked attention by the large congregation. The alterations in the chancel for this occasion have greatly improved the interior of the church, and the churchly tone of sanctuary and choir is a source of great satisfaction to all.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The opening service of the annual meeting of the Troy archdeaconry at St. Paul's church, Troy, took place on the evening of the 25th ult. The Rev. E. D. Tibbetts and the Rev. John H. Houghton were to have made addresses with mission work as their theme, but both were unable to be present. Archdeacon Carey ably and eloquently filled the vacancy, briefly sketching the work of the missionaries of the archdeaconry and their needs. The archdeaconry embraces six counties, Rensselaer, Saratoga, Warren, Washington, Essex, and Clinton, and is one of the largest in the Albany diocese. There are 25 missionary stations in the archdeaconry. There are four archdeaconries in the diocese of Albany, and $10,000 is the total amount annually appropriated for missionary work in all of them. Many of the struggling stations are compelled to get along with $100 or $200 a year, and none of them receive over $1,000. Dr. Carey urged that the trials and self-denials of the mission clergymen should stir the hearts of the members of the older and more fortunate parishes, and inspire them with that liberality the cause justified. The altar was decorated with lilies, and a special musical service was rendered by the choir, including *Magnificat*, by West; the *Nunc Dimittis*, and the male trio from the *Christos*. Tuesday morning at 7:30 o'clock a celebration of the Holy Communion took place, with the Rev. E. A. Enos, celebrant. At 9 o'clock, Morning Prayer, also conducted by the rector, was held in the chapel. The High Celebration at 10:30 o'clock, in the church, was conducted by Bishop Doane. Previous to the Celebration Bishop Doane blessed the new altar of St. Paul's and delivered a sermon on the life of St. Paul, in which the blessing of the altar and the service of the Holy Communion which followed, were eloquently blended and made to point a lesson of devotion and sacrifice in the work of the Lord. During the morning an especially beautiful musical service was rendered by the choir. The closing session on Tuesday afternoon, opened with the presentation of the treasurer's report. It showed that the receipts for the quarter were $37.41, and the disbursements $21 05, leaving a balance on hand of $16 36. Archdeacon Carey called attention to the resolution adopted by the diocesan convention referring a resolution requesting the Sunday schools of the archdeaconries of Troy, Albany, Ogdensburg, and Susquehanna to pay the salary of the diocesan missionary. Bishop Doane said the experiment of having a diocesan missionary had proved a great success and was worthy of support. It was impossible, he said, to pay the salary out of the $10,000 appropriated each year for missionaries, and he hoped provision would be made to pay it by the four archdeaconries benefitted. In the diocese there were 10,658 Sunday school children, so the proportion of expense to each in paying a salary of $1,500 would be small. Pledges were then made by several parishes. In addition $100 was subscribed by the Woman's Auxiliary of St. Paul's church, of which $50 has already been raised. The principal paper of the afternoon was read by the Rev. Dr. J. Ireland Tucker, on "A Defense of Stone Altars." The paper was written by the Rev. Dr. Tucker about 40 years ago, at a time when Bishop McIlvaine, of Ohio, had refused to consecrate a stone altar. Dr. Tucker held that the material of the altar was of no consequence; that the priest, and the sacrifice, and the liturgy constituted the altar, and that it made no difference so far as efficacy was concerned whether it was constructed of stone or wood. He, however, favored the use of stone on account of its permanency. Remarks coinciding with the Rev. Dr. Tucker's were make by the Rev. Messrs. Pelletreau, E. W. Maxcy, Woodbridge, Shreve, and Bowles. On invitation of the Rev. F. H. T. Horsfield, the next meeting of the archdeaconry will be held in Cambridge some time during the last week in June. The committee on appointments reported as follows: The Rev. Hobart Cook, preacher; substitute, the Rev. George H. Holbrook; essayist, the Rev. H. H. Rich; substitute, the Rev. H. L. Wood.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—At a meeting of the vestry of St. Luke's church, held on Saturday evening, Jan. 30th, the resignation of the rectorship by the Rev. Edward A. Bradley, D. D., was offered, to take effect on the second Tuesday in April. The communication was referred to a special committee, to report Saturday evening, Feb. 6th. Dr. Bradley will remain with St. Luke's through Lent. He will accept the appointment of assistant minister of Trinity parish, New York, in charge of the new chapel of St. Agnes, at a salary of $10,000 and a residence, as already announced in these columns. There is general regret in Brooklyn at the departure of this active and beloved priest, but all good wishes go with him, and the choice of Trinity is considered as eminently wise, and as guaranteeing the success of the new chapel.

The anniversary of the Church Parochial Missions Society was observed by special services in St. Peter's church, the Rev. Lindsay Parker, rector, on the 4th Sunday after the Epiphany. An address was made by the Rev. D. Parker Morgan, D. D. The anniversary was observed at the same time by services in the church of the Holy Trinity, New York, with sermon by the Rev. Geo. R. Van de Water, D. D.; St. James' church, Philadelphia, sermon by the Rev. Joseph N. Blanchard; Chicago, the Rev. Floyd W. Tomkins, Jr.; St. Louis, the Rev. R. A. Holland, D. D.; Baltimore, the Rev. John W. Shackelford, D. D., general missioner; Washington, the Rev. W. S. Bodine, D. D., general missioner; Denver, the Very Rev H. Martyn Hart; Richmond, Va., the Rev. Loudon R. Mason.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop

CAMDEN.—The funeral of the Rev. Joseph F. Garrison, D. D., M. D., late professor in the Protestant Episcopal Divinity School of Philadelphia, and whose death was recorded in our columns last week, took place on the 2nd inst., from St. Paul's church, of which he was the former rector for 29 years. The services at the church were in charge of the faculty of the Divinity School, and the procession entered the church, preceded by Bishop Scarborough, of New Jersey, and Bishop Whitaker, of Pennsylvania. The Psalms were recited by the Rev. Thomas A. Tidball, D. D. The lesson was read by the Rev. E. T. Bartlett, D. D., dean of the Episcopal Divinity School, and the prayers were offered by Bishops Scarborough and Whitaker. The music was sung by a surpliced choir of 33 students from the Divinity School. The funeral cortege then proceeded to Colestown Cemetery, where interment was made, Bishop Scarborough accompanying the remains, and performing the services of committal.

At a meeting of the wardens and vestrymen of St. Paul's church, a lengthy memorial was unanimously adopted. At the conclusion of the funeral services, the clergymen present repaired to the parish house, and were called to order by Bishop Whitaker, who spoke in eulogistic terms of the deceased. Addresses were also made by the Rev. Messrs. Thomas A. Tidball, D. D., E. T. Bartlett, D. D., Joseph N. Blanchard, D. D., and H. B. Bryan. Bishop Whitaker named a committee on resolutions, expressive of their sorrow at the death of Dr. Garrison. During his ministry, he was active in the general affairs of the diocese of New Jersey, and was dean of the Convocation of Burlington for a number of years, and an examining chaplain to the Bishop of New Jersey for more than 25 years. He was, during this period, one of the deputies to the General Convention, president of the Standing Committee of the diocese, and was for some time diocesan trustee of the General Theological Seminary in New York. In 1857, he was appointed Bohlen lecturer for that year. He was a writer of some note, having written a number of articles for *The Church Review*, and other journals. He was also selected to deliver the Centennial discourse, in New Brunswick in May, 1885, upon the occasion of the celebration of the 100th anniversary of the organization of the P. E. Church in New Jersey. He was a member of the American Philosophical Society, the Numismatic and Oriental Society, and the Antiquarian Society, of Philadelphia, and an associate member of the Royal Victoria Society, of London, England. He was married in 1848 to Elizabeth, daughter of the Rev. John L. Grant, of Philadelphia. A widow and four sons survive him, the eldest of whom is Judge Garrison.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The annual session of the Detroit Sunday School Institute will be held in Christ church, Detroit, on Septuagesima Sunday, Feb. 4th, and the two days following. The conductor of the Institute will be the Rev. F. W. Tomkins, Jr., rector of St. James' church, Chicago.

Chapters of St. Andrew's Brotherhood have recently been organized in St. Paul's church, East Saginaw, and in St. Joseph's memorial church, Detroit.

St. John's church, Saginaw, will have a pre Lenten Mission, beginning on Sexagesima Sunday and lasting for 10 days. The missioner will be the Rev. Dr. Shackelford, of New York.

The Rev. Isaac Barr has returned to Saginaw from Milwaukee, and, it is said, will hereafter devote his time to business interests in that city.

On the evening of Sunday, Jan. 31st, Bishop Davies delivered the first of a series of addresses to be given in St. Andrew's church, Ann Arbor. These addresses are especially intended for students and young people, and a number of noted speakers have promised to assist. A reception for the Bishop was given at the rectory of St. Andrew's church on the following Monday. Hobart Guild has lately had another of its pleasant social gatherings for the students of the University.

On the feast of the Epiphany, in Trinity church, Alpena, 12 new members were added to the Ministering Children's League. A number of these were from the western part of the city, where a hopeful mission has been for some time under way, with the prospect of a church building before long. This parish branch of the League has been working for some months in behalf of the Children's Hospital in Detroit.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

TOLEDO.—Those who were present at the services lately held at Trinity church, the Rev. Chas. Scadding, rector, on the "Quiet Days," Jan. 28th and 29th, by the Rev. Lindsay Parker, of St. Peter's church, Brooklyn, will long feel thankful to him for his earnest and able presentation of truths, which however fundamental and theoretically familiar to all Church people are so liable by the very reason of their familiarity to lose their force as guides and factors in our individual lives. The Quiet Days commenced appropriately with a celebration of the Holy Communion, with an attendance of 40 communicants, after which Mr. Parker delivered his first address, setting forth the power of the revelation of God in Christ to draw all men unto Him. At the afternoon meditation each day the welcome subject was dealt with of peace and rest in Christ, the Consoler of sin-stricken and sorrow-laden humanity, "Come unto me and I will rest you." At the close of these addresses, requests for prayer for special objects were commended to God by the intercession of all present. There was a 20-minute service at noon each day for business men and others, at which Mr. Parker gave short, rapid, and very stirring addresses to a goodly number of men whom the Brotherhood of St. Andrew had labored to bring together. Mr. Parker preached at St. Paul's on the Friday evening of his stay in Toledo, at St. Andrew's, Auburndale, on Saturday, and both morning and evening on Sunday at Trinity. Mr. Parker came to Toledo under the auspices of the Parochial Missions Society, which by its efficient corps of able missioners is doing a world of good work and claims the support of all who desire the extension of God's kingdom □Men and women who have been content with a quiet languid discharge of religious duties, who apparently have never dreamed that the words, "Save thyself and them that hear thee," apply to any but an ordained minister of Christ, have been awakened to a sense of their responsibilities to God and have consecrated themselves afresh to His service. The regular work of the parish is pressed forward with fresh vigor and earnestness, and the religious life has been widened and strengthened by the means of grace.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The first sectional meeting for 1892, of the diocesan branch of the Woman's Auxiliary, was held in Trinity church, Geneva, Dr. H. W. Nelson, Jr., rector, on Jan. 26th and 27th. A meeting of the associates of the junior branch was held on the afternoon of Tuesday, following which was a children's meeting held in the chapel, when Bishop Brewer of Montana, gave them a most interesting talk. The usual evening service was held in the church. An address was made by Bishop Brewer, telling of his work in the far West, and acknowledging the great assistance that had been afforded him in the furthering of that work, through the efforts of the Woman's Auxiliary. The Rev. S. C. Partridge, our visiting missionary from China, next addressed the meeting, and in eloquent language and with impressive manner, held his audience most interested listeners as he portrayed to them the condition and needs of that heathen people. Morning Prayer was said at 10:30 A. M., on Wednesday, at which time Bishop Coxe made an address, followed by the administration of the Holy Communion, celebrated by Dr. Nelson. At the close of the service the business meeting was called to order by the president. At 12 M, the noon-tide prayer for missions was said, following which was an adjournment for luncheon. Upon re-assembling, the Rev. S. C. Partridge again addressed the meeting, after which business held the attention of all, until late in the afternoon, when the session closed. The meeting was adjourned with the benediction by Dr. Nelson, and with hearty thanks to rector and ladies of Trinity parish for their courteous hospitality.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

On Jan. 11th and 12th, St. Mark's church, Mauch Chunk, was the scene of a most profitable meeting of the Archdeaconry of Reading. Five new clerical members were received, and on Tuesday morning, the Rev. John W. Burras was ordained to the priesthood. He has become assistant at St James', Drifton, the Rev. J. P. Buxton, rector. At the elegant lunch, which was served by the ladies of the parish, an appreciative minute was unanimously adopted expressing the sense of the archdeaconry at the loss of the Rev. C. K. Nelson, and commending "their dear brother in his new and arduous work, to the guidance, the protection, and the blessing of Him who still 'walks in the midst of the seven golden candlesticks.'" A spirited missionary meeting was held in the evening.

The Archdeaconry of Williamsport held at Christ church, Williamsport, the Rev. W. H. Graff, rector, on Monday, Jan. 25th, and was favored by the presence of Bishop Talbot, Miss Sybil Carter, and Mr. Robt. Graham. On Monday evening a large congregation listened with rapt attention to the earnest words of Bishop Talbot and Mr. Graham. The Rev. Chas. T. Coerr, rector at Renevo, preached the Eucharistic sermon on Tuesday morning. In the afternoon a meeting of the Woman's Auxiliary of the archdeaconry was held, which the clergy attended. Bishop Talbot and Miss Carter stirred the hearts of all present with their earnest plea for the needs of the several mission fields of the Church. A missionary meeting was held in the evening, and again the Bishop of Wyoming and Idaho and Miss Carter spoke with telling effect. At the Wednesday morning business session the Ven. Geo. C. Foley tendered his resignation as archdeacon. It was reluctantly accepted, and appropriate resolutions were adopted. Bishop Rulison nominated the Rev. Messrs. Morrison, Snyder, and Graf. The latter was elected by a large majority, which was afterwards made unanimous and the Ven. W. H. Graf is now archdeacon of Williamsport, as well as rector of Christ church. At the afternoon session the Rev. W. Heakes of Muncy, read an essay on the office for the Visitation of the Sick. Churchly addresses were made in the evening by the Rev. Messrs. A. W. Snyder, J. Graham, and W. C. Leverett, D.D. The rector of the parish entertained the archdeaconry at the rectory for dinner on Tuesday, and a bountiful board and congenial souls made a very happy occasion.

Bishop Rulison was a victim of the prevalent disease, but has recovered.

Bishop Howe has been severely ill, as well as his wife and another member of his household. All have recovered, but the aged Bishop is very weak, and cannot walk without support.

A rectory is in course of completion at Renovo, and the new incumbent, the Rev. C. T. Coerr, expects soon to be comfortably provided for, owing to the lively interest and generous labors of his people. A new and promising mission has been started at Mt. Carlon, and is under the charge of the rector at Shamokin

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

LENTEN APPOINTMENTS OF BISHOP THOMAS.

MARCH.

2. Evening, St. Simon, Topeka.
6. Morning and evening, Newton.
7. Evening, El Dorado.
8. " Florence. 9. Eve. Marion.
13. Christ, Salina. 14. " Beloit.
15. Eve. Cawker City. 16. " Osborne.
17 " Stockton. 18. " Kirwin.
20. Morning and evening, Logan.
21. With Mr. Kendall, Beloit.
23. Morning, Blue Hill; afternoon, Rose Valley.
25. Evening, Milo.
27. Junction City and Chapman.

APRIL.

3. Trinity, Laurence.
4. Evening, Argentine.
10. Leavenworth, A. M., church of St. Paul; P. M., Post chapel.
17. Cathedral and Bethany chapel.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Central convocation of Minnesota assembled at Christ church, St. Paul, Jan. 27th and 28th, at which a large number of the clergy were present, presided over by Assistant-Bishop Gilbert. Each session began with an early celebration of the Holy Eucharist, followed by papers of a highly interesting nature. The church was thrown open to the public, and quite a number of the faithful availed themselves of the opportunity, and evinced great interest in the deliberations. On the first day, after the reading of the minutes of the previous convocation and transaction of routine business, Dean Graham called up for discussion, "The best method of making collections for Home Missions;" Bishop Gilbert explained the "Chicago system," and suggested a similar plan for Minnesota dioceses, as it had proved to be very successful. The Rev. W. B. Hamilton followed with a very able and carefully prepared paper upon "Divorce." He stated the case clearly, citing the teachings of the Church, Holy Scripture, and the early doctors of the Church. Bishop Gilbert, in summing up the debate, said he was gratified to see the clergymen of the diocese take high grounds in discussing the question, and said: "The Church must insist upon the sacramental character of the marriage tie. The tendency of the age is to treat it as merely a civil contract." By unanimous consent, the teaching contained in this paper was declared to be the teaching of the American Catholic Church. The next paper was by the Rev. F. R. Millspaugh, on "Deacons," and gave a clear, historical account of the apostolic institution of the order, and succinctly depicted the necessity for and the duties of that order of the ministry. A number of the clergy discussed the merits of the propositions advanced in the paper. The evening session was devoted to a discussion of the great good done by convocational missions, and the benefit derived from the system tried recently, of having several priests visit a mission together and hold services therein. The principal speakers were Bishop Gilbert, and the Rev. Messrs. Mark Jukes and William B. Hamilton.

At the second day's sessions the following papers were read: "Preparation for Lent," the Rev. C. Holmes; "The Rector's Stipend," the Rev. I. C. Fortin; "The Church Temperance Society," the Rev. W. C. Pope; "Candidates for the Ministry," the Rev. J. J. Faude. In the evening, a missionary meeting and social re-union was held. The convocation was a decided success in every particular.

The Rev. I. C. Fortin has been appointed rector of St. John's-in-the-Wilderness, White Bear Lake, in connection with his duties as rector of St. Mary's, Merriam Park.

Mr. Reuben Warner, of St. Paul, has presented a memorial Communion set in silver to the Holy Innocents' chapel, Minneapolis.

The St. Hilda's Guild, at Sleepy Eye, has presented an altar cross and pair of vases to All Souls' church.

The Rev. W. M. Barker, of St. Paul's, Duluth, has inaugurated a series of Sunday evening services in the theatre of that city. These are exciting great interest in Duluth and elsewhere. The attendance is very large, a good proportion being non-church goers.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The Rev. Thomas R. Lambert, D. D., died on Thursday, Feb. 4th, at the Hotel Oxford. He was the oldest clergyman of the diocese, and for over 30 years rector of St. John's, Charlestown. He was born in South Berwick, Me., in 1809; while preparing for Dartmouth College, he received an appointment as cadet at West Point, but was obliged to leave on account of ill health, after being there a short time. He then took up law in the office of the Hon. Levi Woodbury, and was admitted to the bar in 1832. In 1836 he was ordained deacon, and was made chaplain in the navy by Judge Woodbury who was secretary of the navy under the presidency of Andrew Jackson. Here he served for 20 years on board the frigates Brandywine, Constitution, and Columbia. St. Thomas', Dover, N. H., was founded by him, and for four years he was rector of Grace church, New Bedford. Returning in 1845 to the chaplaincy, he served at the navy yard, Charlestown, till 1855, when he became rector of St. John's church, which was his last charge. Dr. Lambert was married in Jan., 1855, to Mrs. Jane Standish Colby of New Bedford, daughter of Hon. John Avery Parker. He received the degree of S. T. D., from Columbia College in 1863, and for 30 years was a member of the Standing Committee of the diocese. No one was more universally beloved than he, and no one served their generation with a better and higher purpose. His only son, Captain Lambert, is the officer of the First Brigade staff of Mass.

The Rev. Henry F. Allen, rector of the church of the Messiah, is taking a three weeks' vacation before Lent at Stockbridge.

St. Stephen's church has received the gift of $150 for its two libraries, and a promise from an interested person to furnish and equip a room for Sunday school work. The house for the clergy has been put in order, and is now occupied.

The Rev. W. C. Spencer has resigned his position as assistant at the church of the Advent.

The church of the Ascension has called the Rev. C. P. Mills, of Boylston Station, as its rector. He has accepted.

The Rev. Dr. H. V. G. Allen, professor in the Episcopal Theological School at Cambridge, is delivering a series of lectures on "Christian Institutions," before the Lowell Institute. The subjects already discussed are: "The Catholic Ideal" and "Ascetic Ideal."

Bishop Brooks, at his visitation of St. Luke's Home, Roxbury, confirmed three inmates.

DORCHESTER.—The parishioners of St. Mary's church have voted to enlarge their edifice, and add 218 sittings. This will involve an expenditure of nearly $14,000. The organ will be removed from the gallery to its place near the chancel. The Rev. Walter E. C. Smith is the new rector, and a reception was given him on Friday evening, Feb. 12, in Winthrop's Hall.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

ASHEVILLE.—To the great regret of his colored parishioners, both here and at Morganton, the Rev. H. S. McDuffey has accepted work in South Carolina. He goes on account of his health, and does not, for the present, sever his connection with this diocese, in which he has, for a number of years past, labored with great success.

The first number of *The Dawn of Day*, the new paper published by the convocation of Asheville, has met with a very favorable reception. The January number contains, among other attractive features, a picture of Bishop Lyman, accompanied by an article on his jubilee.

The Living Church.

Chicago, Saturday, February 13, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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The Southern Churchman makes the libellous charge that "within the last two years one of the editorial staff of THE LIVING CHURCH went over to Rome," and surmises that another is "on his road thither." A similar charge was made several years ago by the same journal, and it was promptly denied. Even if it had been true, why should it be quoted against us? Suppose it should appear that some person once connected with *The Southern Churchman* was an embezzler, would it be fair to infer that the present venerable editor of that journal is a rascal? And would it be thought courteous, to say nothing of charity, for another Church paper to publish his misfortune with a jeer?

The Standard of the Cross commenting upon a recent letter of Bishop Gillespie, spoke of him as being in "conspicuous solitude, a man of respectable character in a mistaken position," and challenged other persons of respectable character to join him, if they dare. A correspondent, referring to him, says: "That seems to me only a call for bishops to register themselves against bishops in the press. As they will not do this, *The Standard* would have it appear that the Bishop of Western Michigan stands alone. But that is a very incorrect account of the facts. I know that nearly one-half of the bishops, 'leaders to be trusted' as much as the other half, thought and do still think as Bishop Gillespie does, and were not sorry to see his courageous and public declaration; yet they have such a sense of the dignity and courtesy of their office, and of what is due to the peace of the Church, that they could not respond to a summons to file their names in a voting-list of the press. They must feel a just indignation at this attempt to force them into a false position, where they are made to appear to leave their brother unsupported in his defence of common convictions."

ANOTHER example of the wonderful achievements of "higher" criticism has recently come to light. A German scholar of profound erudition has discovered by this remarkable process that the Gospel of St. John is not a homogeneous work, that it has at least two "sources." This is one of the present fads of higher criticism in connection with the Bible. The writers of other famous books all had some originality. That a work has a writer's name attached to it and is credited to that writer in succeeding times, is held to constitute a very strong presumption that it was actually written by the man whose name it bears. And these writers, Latin, Greek, and the rest, were men of genius and produced their works at first hand. The Books of the Bible, however—the very books be it remembered, which have had more effect upon the world than all others put together—were produced by men of no genius and little character! If the Hebrews had a genius for anything, it must have been for compilation. Go as far back or come down as late as you please, according to these "higher" critics, they are always putting together documents, never writing anything themselves. And then they proceed to affix to the result the name of some distinguished person and so set afloat their literary labors. To the German critic, therefore, having ascertained this peculiar idiosyncracy of literary men among the Hebrews, the fact that a book has the name of a particular man is in itself a strong presumption that it was not written by that man. And since the Hebrews never did anything original, but always compiled from mysteriously pre-existent "sources," the more homogeneous a book seems on the face of it to be, the more certain it is that it is not homogeneous! It may defy analysis for a long time, but as the weapons of criticism grow keener, it must succumb at last.

BUT to come back to Dr. Wendt and St. John. This Teutonic giant, we are told, has apprised the world in "a work of distinguished learning, of great originality, and profound thought," that this Gospel is not homogeneous, for he has discovered and is prepared to demonstrate that the narrative portions did not proceed from the same person who composed the discourses. The Gospel was formed by putting together these two distinct elements, the composition respectively of two quite different persons. Is the simple Christian, not versed in the ways of higher criticism, impelled to exclaim: "Why, who has ever said they were not the work of two persons? Does not the book itself plainly show that the discourses were composed by our Lord, and the narrative, on the other hand, by St. John? What amount of profound thought does it take to perceive that?" But we forget that from the point of view of the Biblical higher critic, all ordinary assumptions are reversed. The fact that the book claims to be the narrative of an Apostle, with discourses inserted as they fell from the Master's lips, has been, heretofore, almost proof positive with these gentlemen, that the whole was composed by one person. The unity of the work has been insisted upon, notwithstanding the antecedent probability that a Hebrew writer would have the national tendency to use somebody else's materials. The fact that the author candidly claims to be using in certain passages the words of another has been made to offset that consideration, and to render it probable that he composed everything himself. This is the line almost all the Germans hitherto have insisted upon: This Gospel is a unit, it is all the composition of one brain. And this has been the basis of the attacks made on its historical character. Of course, if it is all the work of one brain, the discourses are fabrications, and the validity of the book is disposed of.

SEE now the marvelous cleverness of this higher criticism. Dr. Wendt does not believe, any more than the rest, that this Gospel was written by St. John, or that it is entirely trustworthy. He accepts the conclusions of previous critics on this point, while he rejects the premises on which they are based. Certainly, there are great advantages in such a method. After you have been engaged in proving a certain point for a long series of years by a process of criticism, it is likely to be generally accepted. Your conclusion is taken as a kind of first principle. You are at liberty to assume the truth of it. Then, when it becomes desirable to prove some other point, you may quietly reject all the reasoning by which the conclusion was established without affecting the conclusion itself. Thus Dr. Wendt's discovery that there are two elements in the Gospel of St. John—a fact which in itself ought to be plain to an intelligent school boy—does not prevent him from luxuriating in editors, redactors, sources, and the other contrivances with which critical discussion has made us only too familiar. To do Dr. Wendt's powerful mind justice, he is said to have penetrated the fact that there is something unusually lofty and sublime in the discourses of this Gospel; and a learned English scholar solemnly admonishes us that we ought to be thankful to have the testimony of such a man "to the effect that the sayings of Jesus as recorded in the fourth Gospel are altogether credible." Intellectual arrogance could hardly go further than this. "Spiritual things are spiritually discerned." We have yet to hear of a German higher critic who has been noted for spiritual-mindedness.

THE DEDICATIONS OF CHURCHES.

Two laymen of the diocese of Rhode Island have written and compiled an interesting volume, "On the Dedications of American Churches." The work is creditable and contains matter that will be useful to those in authority who have to do with our ecclesiastical nomenclature. It is pleasant to think that the Church has among her faithful laity men who will take time and trouble to investigate questions of archæology. The volume, of which only five hundred copies are issued, is an exquisite piece of work from the Riverside Press at Cambridge. It is of the nature of an enquiry into the naming of churches in this country, giving also some account of English dedications, and making some suggestions for future dedications in the American Church. The work is inscribed "to the Rt. Rev. Father in God, Thomas, by Divine permission, Bishop of Rhode Island."

The subject is of more than antiquarian interest, and suggests some thoughts which may fitly find expression in our editorial columns.

It is evident that since the colonial epoch our churches have been named on the principle of adherence to the hagiology of the Prayer Book, and that subsequent departures from this custom, rendered necessary by the poverty of our kalendar, have been dictated by sentimental preferences or have followed Roman modes. In adhering to the Prayer Book we have duplicated to an absurd degree. Thus of 4,022 churches we have dedicated to St. Paul (the American favorite!) 385; St. John, 366; St. James, 178; St. Luke, 142; St. Mark, 136; St. Peter, 122, etc. No less than 367 are named Christ; 354, Trinity; 279

Grace; 97, St. Mary. There are 25 "Christ's" in the diocese of Connecticut, 26 in Virginia, and 17 in Albany. Virginia has 23 "Graces", Central New York, 14, Massachusetts and New York each 12. St. Paul and St. John are the most highly favored. The sentimental spirit shows itself in such names as Cross and Crown, Heavenly Rest, Beloved Disciple, Bread of Life, etc. The objectionable custom has to some extent prevailed of calling churches the Christ Memorial, or the X Memorial, or the Y Memorial; but in most cases these names disappear in the process of time. Another custom has found great favor in this country—that of calling churches after the great facts or mysteries of the Faith, a custom unknown in England, and, though unobjectionable in itself, of Roman origin. Such are the dedications: Advent, Ascension, Incarnation, Nativity, Annunciation, Crucifixion, Epiphany, Resurrection, and Transfiguration. Of these we have 150.

An analysis of the very complete tables in the work before us shows the dedications to be as follows, classifying them under general headings:

God the Father, 1; God the Son, 647; God the Holy Ghost, 25; the Blessed Trinity, 397; Divine Attributes, 3; the B.V. M., 100; the Holy Apostles, 1,379; Other Saints, 569; All Saints, All Hallows, All Souls, 76; Events and Mysteries, 150; Holy Places, 124; Theological Virtues, 4; Grace, 279; Holy Objects, 30; the Blessed Sacrament, 18; the Catholic Faith, 3; Mediatorial Works, 17; States of Being, 3; the Holy Angels, 30; An Historic Period, 2.

In view of the rapid growth of the Church in this country, and of the immemorial custom, and the innate propriety, of naming churches, it would seem to be very desirable for convenience, to say nothing of the honor of the neglected saints, that our dedications should enjoy a more extended field of selection. The episcopal authority doubtless applies to the subject, but often in the absence of a written law, individual preference, and sometimes whim, may tend to perpetuate a class of names which do not commend themselves to the general judgment. It is certainly time to "call a halt," so far as the popular Apostles are concerned.

The mind of the American Churchman naturally turns to England. There is certainly an ample field to choose from in the mother Church. An analysis of 18,500 dedications in use in that Church, shows that about 800 different names are thus honored. But of these, many are impracticable. We would scarcely select such names as St. Capfarch, St. Clidiow, St. Hyrwyn, St. Lawdog, or St. Wynwallow! But there are many others, more euphonious and more easily pronounced, which would perpetuate the memory of some of England's holiest saints and martyrs. To a limited extent we have already drawn from this goodly fellowship, instances such as St. Alban, St. Columba, St. Wilfrid, readily occurring to the mind: Alabama honoring St. Wilfrid, Minnesota, St. Columba, and ten of our dioceses, St. Alban. We have had recourse to the hagiology of other nations, also, as in the case of St. Ansgarius, the Swedish parish in the diocese of Chicago. The English list contains many names of men and women who were numbered among the early British heroes of the Faith, and among the saints of the period subsequent to A.D. 600, whom we might well hold in everlasting remembrance and honor.

The authors of the book before us refer to the black-letter days of the English kalendar as imperfect. They do not include such names as St. Botolph, St. Olave, St. Patrick, St. Cuthbert, etc. But the opinion is expressed that on the whole it is best to adhere to the kalendar as furnishing an authorized list from the legal point of view, and with this opinion we agree. But we add that if personal preference or sentimental motives are to govern, it is to be hoped that our dedications may sweep through the whole heaven of Catholic hagiology, rather than fix upon our churches such names as some of them are now bearing.

Perhaps we may furnish some practical help in the dedication of new churches by appending a list of names *already in use* in our Church, but none of them applied more than once or twice. No one could object on any conceivable grounds to their more general adoption. Here is our suggested list: St. Asaph, St. Timothy, St. Agnes, St. Chrysostom, St. Cornelius, St. Ambrose, Holy Faith, St. Columba, St. Gabriel, St. Helen, St. Ignatius, St. Joseph, St. Katherine, Holy Name, St. Laurence, St. Michael, and All Angels.

BRIEF MENTION.

"If drunkenness were made odious and a punishable offence against society, as it should be," says *The Sanitarian*, "instead of being apologized for and pampered, as it is by inebriate specialists, there would be far more hope for the drunkard than that which now obtains."———Among the many letters addressed to the poet Whittier on his eighty-fourth birthday there is none happier than this from the Bishop of Massachusetts: "Dear Mr. Whittier: I have no right, save that which love, and gratitude, and reverence may give, to say how devoutly I thank God that you have lived, that you are living, and that you will always live. May His peace be with you more and more. Affectionately your friend, Phillips Brooks."———*The Independent* asserts that the English Church Union was formed to re-introduce auricular confession, priestly absolution, and the doctrine of Transubstantiation." To which *The Church Times* replies: "A reference to our Prayer Book would have informed our contemporary that the first and second items needed no re-introduction, as they have always formed part of Anglican doctrine and practice; whilst, as to the third count, Transubstantiation is denied by every member of the Union."———From every consideration but that of greed the monstrously tall buildings are bad, and we are glad to know that there is to be a limit to the skyward tendency, even if it has to be 150 feet, which is too much. It is proposed to allow this, however, only on the widest streets. ———The diocese of Oregon, which was but recently a missionary jurisdiction, gave more last year for the general missionary work of the Church than any diocese west of the Mississippi, and there are twenty dioceses east of that line that gave less than Oregon.———Numerous schemes are advertised for taking people to the great Fair in 1893. One organized in London proposes to give the round trip, with good fare, and five days in Chicago, for about $130, taking in New York, Niagara, Philadelphia, Washington, etc. Travel will be cheap, but oh, such a great crowd!———"La Grippe," it seems, is an old enemy, and has scourged the world more than once before. Its last visitation, as we learn from "the oldest inhabitant," was in 1832.———*The Churchman* says: "When one considers the number of ignorant, flighty, eccentric, ill-balanced, conceited, and presuming people who call themselves mental healers, and who profess to cure every known disease by using none of the known remedies, one cannot commiserate too strongly the credulous victims of the large band of frauds, fools, and fanatics thus constituted."——— Bishop Lyman, in a published letter, calls for some action of the committee appointed years ago by the House of Bishops, on episcopal vestments. He says those now in use are oppressive in hot weather, and cannot be kept in becoming condition during extended visitations.———Low Churchmen, says a correspondent, have ever professed the most complete devotion to the fundamental truths of the Gospel. Do they not see that these truths are involved in a Broad Church triumph? In their eagerness to aid in the suppression of "ritualism" they are joining forces with the enemies of the scriptural and historical Faith. Yes! and in the fright of a foolish Romophobia, the baseless fabric of a vision, they hasten to put in peril the evangelical principles upon which they have stood with a grand record for generations.——What would THE LIVING CHURCH think, says a correspondent, of a parish which had a "tree" on Christmas Eve in the church, and no service on Christmas Day or on the Feast of the Circumcision? The rector had a "New Year's reception" at his home on January 1. When recently he wished to be away from town on a certain day, he told his congregation that there was to be "a union meeting at the Congregational church" and he hoped they would all go there. However, good Dr. Blank took all his choir to the Congregational meeting-house in ———, last Good Friday evening, by invitation of the pastor.—— The fact has been noted, that while all the world keeps Christmas, there are few Protestant places of worship in this country which are open for worship on that day. We lately read of a Presbyterian who, finding no church of his denomination open on Christmas Day, went to the Episcopal church, and wrote to his Presbyterian paper what a comfort it was to him. ———A Sunday count of church attendance in Liverpool, recently, gave 63,000 out of a population of half a million; a little more than one person in eight, or perhaps one in four who could attend. We fear Chicago could make a worse showing. ——— Gail Hamilton does not favor a woman's department at the World's Fair. She says: "The distinguishing, inalienable, imperious, and imperial industry of woman can never be exhibited at a fair. The only fair that can show her work, whether it be good or bad, is the day of judgment."———A correspondent of the Baptist *Examiner*, speaking of extempore prayers, says that very often a "good homely talk" is delivered, in a very awkward and unseemly fashion, to God. Preachers express sentiments about people in praying which they are afraid to put point blank in their sermons.

TOYNBEE HALL.

BY G. T. R.

There are vast areas of London where appalling darkness settles down over poverty-stricken people; where subsistence and even existence strains every energy and opportunity to the uttermost; where all humanizing influences are practically unknown, where vice is reputable, where honesty is literally starved out, where debaucheries are become almost the normal condition of young and old, of men, women, and children. It was stated by the eminent and venerable Archdeacon of London in a recent sermon in St. Paul's cathedral, that more than 700,000 people never enter a church for religious worship or observances, year in and out. Official criminal statistics show that there are 100,000 professional thieves infesting East and Old London, subsisting by plunder, while the under-currents of socialism, and sometimes in its most desperate types, spread and grow with alarming rapidity. And all this under a system of charities and benevolences unparalelled in Christendom. A new instrumentality has within a few years been brought to bear upon this hard question. This is a movement originating in discussions of sociologic problems in Oxford and Cambridge Universities. Prof. Toynbee, a lecturer on these subjects, succeeded in concentrating the interest into a system of practical effort, which within some seven years has resulted in the organization of three societies or houses; Toynbee Hall, in the parish of St. Jude, Whitechapel, the warden of which is the Rev. S. A. Barnett; Oxford House, in the neighborhood of Bethnal Green, the Rev. Mr. Ingram, warden; and Trinity Court, Camberwell, south of the Thames. At Toynbee fifty thousand dollars have already been expended in building the hall, which is a memorial to Prof. Toynbee

At Oxford House the trustees are raising sixty thousand dollars for a college house hall, the corner-stone about to be laid. Important beginnings have been made at Trinity Court.

The work at Toynbee Hall is a confluence of two separate movements, now in hearty and fruitful co-operation One of them was the University Extension Society for London, undertaking the education of the artisan population. This work was located for its centre of operation, in St. Jude's parish, where it met the work being inaugurated by Prof. Toynbee and his zealous body guard of young Oxford graduates. Toynbee Hall (together with the Oxford House in Bethnal Green), was the outcome of a series of meetings and discussions in Oxford on the condition of the laboring classes, and the remedies which lay more especially within the grasp of university men. It is therefore neither a purely charitable, a purely social, a purely educational, or a purely disinterested institution. It is rather an earnest of friendship and co-operation between the universities and the so-called masses, and an attempt to place such leisure and knowledge as scholars may possess, at the service of those who need them, while by practical association with the life of a working city, they obtain some of the necessary data for dealing with the great social questions of the day. Talk about the condition of the unemployed is common, knowledge is comparatively rare. To achieve these ends—personal helpfulness, intercourse, and education—Toynbee Hall is not merely an assemblage of lecture halls and class rooms, but a residential club, with its drawing room and dining room, its lodgings for working students, its numerous affiliated clubs and societies. Indeed, the one idea that underlies all the work, whether recreative, social, or educational, is the idea of personal friendship. Its principle is stated by a distinguished graduate of Oxford: "Make some of your friends among the poor," and although this should be done first of all in a man's own home and among his own neighbors, residence in Toynbee Hall gives a fresh opportunity to those whose duties call them to London (especially to those who have just left the university), in a district where needs are very great and where the opportunities for doing are boundless.

We may divide the work of the Hall into "Work inside" and "Work outside." Work inside consists of: (*a*) lectures, reading parties, etc. Four lectures are given each week in connection with the London Society for the Extension of University Teaching, attended by about 600 students. As many more are attending other special courses of lectures that are arranged, and the reading parties and classes to the number of about 60, including the elementary classes for working-men, that are conducted for the most part by residents and their friends. Popular lectures are given weekly, and concerts at frequent intervals through the winter months. There are debating, literary, Shakespeare, antiquarian, natural history, societies. Toynbee Hall is a place of conference. Meetings of co-operators and of those who wish to become such, and representative gatherings for the discussion of social and educational questions, are from time to time arranged.

(*b*) Athletic Clubs—cricket, football, rowing, and tennis clubs hold their meetings. There is a Cricket Corps of the Tower Hamlets Volunteers.

(*c*) Entertainments. Much time and thought are devoted to devising entertainments for neighbors in the district, and in these, residents are greatly helped by friends from the West End.

A modern novelist has made the reading public familiar with the difficulties of social intercourse in East London. Large factories and yards are rare, and isolation is the prevailing feature of a life which, in other respects also, is a life of dullness and monotony. "They keep themselves to themselves, and do not mix with their neighbors." There are therefore two or three entertainments every week at the Hall, to supply that "drawing-room element," which has been felt to be so necessary. These parties take the form of suppers, conversations, gathering of the Students' Union, etc., besides the private hospitality of individual residents. The library, open week days and Sundays, contains more than 4,000 volumes.

Wadham House was adapted in 1887 to the accommodation of University Extension students, who reside there for the purpose of study and of a common social life. There is a study for each, and a common room for general use. The small beginning is developing, and it is hoped that in a short time more working students may be enjoying some taste of college life in the East End of London.

"Work outside" is conducted as follows: (*a*) Educational. Residents act as managers of board schools and evening classes, and thus bring themselves into immediate connection with the various educational organizations. The official position which they thus fill affords large opportunity for influence and suggestion, and for the formation of private friendships.

(*b*) Social. Residents serve as members of the local committees of the Charity Organization Society, the Sanitary Aid Committee, and as almoners of the Society for the Relief of Distress. They are thus brought face to face with suffering and poverty, so that while assisting the unfortunate, they get some practical knowledge of the problem of the unemployed, and the working of the Poor Law. In all these branches of work, as well as in that of the Children's Holiday Fund, visitors can help, and gain experience.

Men's clubs and boys' clubs present the means of entering into the neighborhood life and of employing their leisure, and afford healthy recreation to those who have many temptations to degrading amusements.

Experience has shown that there are many bodies at work in East London whose aim is the social, moral, and religious developments; but they are all undermanned, and can benefit by association with the Hall.

"Slumming," so common a year or two ago, is of course undesirable. To make a market of human misery, to raise money by cheap sensation, to expose suffering friends to fashionable curiosity, is alien to the very idea of the Hall. Those who really care for the poor can acquire knowledge and offer sympathy in a simple and inoffensive way; those who are ready to give a part of their leisure to the service of others, can find openings for substantial work. Those who cannot give personal service are asked to contribute to the necessary expenses of the public work, now amounting to more than $5,000 per annum.

The Hall is non-political and undenominational, though there are large opportunities for religious work, which many have found excellent training for parish work. Financially, as a residential club, the Hall is self-supporting. The supplemental educational work projected for the coming season is of the highest importance. For Mondays, there is a course of ten lectures, on "Electricity and its Modern Appliances;" for Wednesdays, a course of ten lectures on "Early English History;" on Thursdays, a course of ten lectures on "The Poetry of Robert Browning;" and for Fridays, another course of ten lectures on "The Earth." These are all given in the evenings, and by the first educational talent of the universities.

In the organization of the classes and reading parties, the finest tact and literary intelligence are manifested, and a very wide range of attractive yet helpful topics are placed before the learners. There is a cheery look about Toynbee and its arrangements. Nothing suggests charitable offices or service. Excellent pictures hang in the commons and dining hall. There are choice engravings and photographs found in the passages, on the stairways, and in the less public rooms. There is a visible *esprit de corps* among the associated workers who are highly educated graduates. There are some nine localities where the Hall has a foothold and representatives within the area of a square mile. Already an antiseptic process has set in, and many localities hitherto dangerous have undergone moral and social disinfection. Actual results are already secured, and it is confidently anticipated that the work and its methods will advance with an increasing measure of success.

PERSONAL MENTION.

The Rev. J. Owen Dorsey, of Takoma, Washington, D. C., has removed temporarily to Louisiana. His P. O. address for the present is Lecompte, Rapides parish, La.

The address of the Rev. Normand B. Harris (priest) is, Reidsville, N. C.

The Rev. Edward S. Cross, recently of Silver City, New Mexico, has entered upon the rectorship of Trinity Memorial church, Crete, Saline Co., Neb., in the diocese of Neb.

The Rev. John T. Shurtleff has resigned the work as missionary of St. Luke's, Auburn, Cal., and accepted the rectorship of Christ church, Napa, Cal. All correspondence intended for him as secretary of the jurisdiction of Northern California, should be addressed to him at Napa, Cal.

The address of the Rev. Geo. Grant Smith, rector of St. Peter's and Trinity churches, Louisville, is changed to 1013 Story ave., Louisville, Ky.

The Rev. Joseph Fletcher, rector of Grace church, Mansfield, Ohio, has accepted a call to the rectorship of St. Barnabas' church, Baltimore, Md.

The Rev. Peter C. Wolcott has accepted the rectorship of Trinity church, Highland Park, diocese of Chicago.

TO CORRESPONDENTS.

F. W. N.—1. The Prayer Book rule is, all Fridays in the year except Christmas Day. That is the one exception; it does *not* say "and its octave." 2. There is no rule on the subject.

NOTE.—All contributions accompanied by a stamped and addressed envelope will be acknowledged if accepted, or returned if rejected. Of rejected contributions no mention will hereafter be made in this column, nor will such copy be returned or preserved except under above condition.

OFFICIAL.

On the second Sunday after the Epiphany, Jan. 17th, 1892, at Trinity church, Boston, in the presence of the Rev. John S. Lindsay, D. D., and the Rev. Roland C. Smith, I pronounced the sentence of deposition from the ministry of this Church, of the Rev. James F. Spalding, D.D., for reasons not affecting his moral character. PHILLIPS BROOKS,
Bishop of Massachusetts.

OBITUARY.

BUTLER.—Entered into rest, from Cambridge, Ohio, February 2nd, 1892, after eleven months of suffering, John Frederick, aged 15 years, son of the Rev. C Enrique and Agnes E. Butler.

ADDERLY.—Fell asleep Jan. 2nd, 1892, Hannah Cumming, widow of the late Rev. Joseph T. Adderly. "He giveth His beloved sleep."

APPEALS.

THREE large counties in Eastern Washington with a population of 40,000 souls, and only one small chapel of the Church, services held in school houses, halls, or any other place that can be found; and dry goods boxes used for altars and pulpits. Fifteen hundred dollars ($1,500), are needed for Church buildings at Colfax, Palouse, Oakesdale, Starbuck, and Pomeroy. The people are doing all that they possibly can. Without aid the Church must suffer, and the work languish and die. Will not fifteen hundred Churchmen send me one dollar each for this much-needed work? Remember it is in His name and for His sake. Contributions may be sent either to the missionary in charge, or to the Bishop, specifying any particular point desired.

J. N. T. GOSS,
Colfax, Wash.

Epiphanytide, 1892.

The Rev. Mr. Goss is doing good missionary work over a large section of country in Eastern Washington. I heartily commend his appeal for aid in building churches.

J. A. PADDOCK,
Missionary Bishop.

BISHOP GALLEHER MEMORIAL CHAPEL.

Bishop Galleher before his death asked that a chapel be built on Esplanade, between Marais and Villere sts. An effort is being made to fulfil his last wish, and to erect the chapel in the neighborhood he selected. Subscriptions and work are asked from all sources, as the chapel is to be a general offering in his honor. Send subscriptions to the undersigned who will acknowledge same in this paper. Subscription books with Bishop Galleher's endorsement written before his death, and the endorsement of Bishop Sessums, gladly furnished to those who write for them. REV. E. W. HUNTER, 186 Esplanade, New Orleans, La.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

All are invited to help the Children's Lenten Offering. For boxes send to above address.

WM. S. LANGFORD,
General Secretary.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

OBJECTS—Ist. Intercessory Prayer—1. For the Dying; 11. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information, address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

WANTED.—A Probationer for nurse in a small Church hospital at Lebanon, Pa. Please apply to MATRON Good Samaritan Hospital, Lebanon, Pa.

WANTED.—By a Churchwoman of large experience, for term beginning Sept., '92, a position as Lady Principal in diocesan school for girls, or Housemother in same for boys, or as Superintendent of Church Mission House. A. F. M., care of LIVING CHURCH.

THE daughter of a clergyman who has been studying music for many years, under Kapell-Meister Callawoda of Carlsruhe, Germany, and Marmontel of Paris, desires a position as teacher next September. Address H. A. S., 244 Prytania st., New Orleans, La.

AN ORGANIST (communicant) of eight years' experience in training male choirs will be open for engagement after Easter. Highly commended. Address X, this office.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

CHOIR AND STUDY.

CALENDAR—FEBUARY, 1892.

14.	Septuagesima.	Violet.
21.	Sexagesima.	Violet.
24.	St. Matthias.	Red.
28.	Quinquagesima.	Violet.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

SEPTUAGESIMA SUNDAY.

He sent them into His vineyard.—St. Matt. xx: 2.

In Thy great vineyard, Master,
We bear the toil and heat,
Sin's load and sad disaster,
While pass our moments fleet.

For Thou hast borne before us
The toil and heat of day;
Thy covering wings are o'er us
To quench the noontide ray.

We would not murmur sadly,
Though sore our toil may be;
But bear our burden gladly
With love and praise to Thee.

The evening shadows gather,
The twilight hour has come
To bear us to our Father
In Life's eternal home.

Oh, call the heathen nations,
Who eager, waiting stand,
To take their vacant stations
With saints at Thy right hand;

That all may be accorded
A task in Thy employ;
That each may be rewarded
With equal, endless joy.

The Rev. Geo. T. Rider, having returned from Europe, all communications for this department should be addressed to him at No. 117 Prospect Place, Brooklyn, N. Y.

Having concluded our technical studies among English choirs, we shall gladly receive from our organists and choir directors, SERVICE KALENDARS, in resumption of our Choral Directory; always presuming that they reach us fortnightly in advance of publication day, as for home use, they need to be strictly anticipatory.

The orchestral resources of New York seem richer than ever. First and foremost, there is the oldest of them, the old Philharmonic, now under the conduct of Herr Seidl, certainly a consummate interpreter of the higher range of orchestral composition, master of all schools, at once learned, refined, picturesque, and masterful. Here are considerably more than 100 members. The fifteen *contra bassi* suggest the enormous proportions of the organization. It is well sprinkled with gray-headed old men, some of them have played their parts for full forty years. The last concert was graced with the presence of Scharwenka, the great German composer and pianist, who gave one of his own concertos for piano and orchestra, a gracious and fascinating composition, duly interpreted. The concert unhappily opened with Schumann's doleful and unmusical "Manfred" overture, a gruesome transcription of that most desolate and unlovely poem, by Lord Byron, which fell like a fierce pestilence upon the life and thought of his day—played, for a wonder, faultily and inartistically. Then there was a marvellous tone-poem, "Death and Apotheosis," Op. 24, (new) by Richard Strauss, true to its title, intensely dramatic and treated with splendid flights of imagination; followed by the last number, which should have opened the concert, symphony, "Im Walde," Op. 153, in three parts by Raff, one of the most fascinating productions of the modern orchestral art. In passages, during the evening, the readings and interpretations of Mr. Seidl and the expression of his great orchestra were worthy of the highest commendation.

Then the Symphony Society, with its companion, the Oratorio Society, both virtually under the same management and under the same director, Mr. Walter Damrosch, with superb programmes, both quite surpassing the achievements of former years. The orchestra, the same for both societies, has become specialized and localized in Carnegie Hall, and under constant rehearsal is taking place in the very forefront of similar organizations. The concert of January 16th must long remain memorable, as the "Symphony" on that occasion had secured Paderewski, the last piano celebrity, as soloist, presenting Rubenstein's splendid Concerto No. 4 in D minor with such sustained elegance and poetic feeling that the vast audience were fairly frantic with delight. Nothing so great and masterly in pianoforte interpretation has ever before been heard in New York, and the strange, wierd *personel* of the player has developed in our musical population an unprecedented enthusiasm. Every subsequent concert and recital is but a renewal and repetition of his former successes. His progress through the country must prove one grand uninterrupted triumph. The orchestral numbers were: "The Wedding March and Variations," by Goldmerk; Passicaille and Minuet from "Iphigenia in Aulif," by Gluck; and last, Scenes from "Romeo and Juliet" (dramatic symphony), by Berlioz. The orchestral *ensemble*, with an especial mention of Brodsky, the new first violin, or concert-meister, was ideally unexceptionable and perfect. The Oratorio Society at the holidays gave the grandest and most perfect delivery of the "Messiah" ever heard in New York. Then follows the delightful visits of that ever wonderful orchestra, "The Symphony," of Boston, a body of artists unique and unsurpassed, under the direction of Nikisch, a very wizard and dynamo among leaders. Here are then four great orchestras, statedly heard in New York the season through, thus constituting the metropolis as the most musical city in the world. We think it cannot be questioned that, in the higher orchestral and choral art, New York and Boston are far in advance of London.

Concerning the Diocesan Guild of Central New York, the Rev. Dr. Egar, rector of Zion church, Rome, N. Y., writes as follows: "The information on which your notice in THE LIVING CHURCH of Jan. 30, of the sixth annual festival, was based, is erroneous in three particulars, and I will ask you to make the following corrections:—1. The Executive Committee of the Choir Guild at the last meeting appointed Zion church, Rome, and not Grace church, Utica, as the place of holding the festival. 2. The choir of Zion church has *not* 'dropped out of the guild.' 3. The music of the choir festival is not that of the Massachusetts festival of last year, but that of 1892."

The Church Choral Society of New York, Mr. Richard Henry Warren, director, gave an important musical service in the church of the Holy Trinity, Lenox ave. and 122nd st., in aid of the parish funds. The full chorus was supported by an effective orchestra of 45 instruments, and the organ of the church, Mr. Frank Treat Southwick, the organist, presiding. The soloists were: Miss Hilke and Madame Pfaff, sopranos, Miss Baldwin, contralto, Mr. J.H. Ricketson, tenor, and Messrs. Averill, Hilliard, and Shaw, baritones. After a brief devotion, the following admirable cantatas were sung: "The Song of Miriam," by Schubert, soprano solo and chorus, an exquisite composition abounding in the delicious melodies and lavish wealth of harmony characteristic of the composer; "Jubilate, Amen," by Max Bruch, profoundly religious and exalted in its inspirations; and "The Heavens Declare," by C. Saint-Saens (at the head of the modern French school of composers), strikingly original in form and construction, its orchestration developing rare and surprising beauty, and with splendid movements, in unisons, solos, duetts, quartette for baritones, quintette, mixed voices, recitatives, and majestic choruses,—a work of great elaboration and full of difficulties, but exceedingly impressive, fascinating, and eloquent; a great acquisition to the choralist's repertory. The delivery was thoroughly and beautifully artistic and reverent in declamation and expression, with that refined finish that Mr. Warren always develops in the choral society, as well as in his own choir. The new tenor of St. Bartholomew's choir, Mr. J. H. Ricketson, is a valuable accession to our soloists, with his lovely voice, excellent "school," and admirable delivery of the text. The chorus and soloists, men and women, were duly vested, the latter wearing small black caps, Mr. Warren conducting in his cassock, undoubtedly the proper vestment for such an office and occasion. The beautiful and spacious church was filled.

We hear too much of French art and too little of English art. Things are wofully changed since the day of our own best painters, when Vanderlyn, Gilbert, Stuart, Copley, Allston, and Thomas Cole, a little later, had given us an honorable standing among cultured peoples in the Old World. In those days our young aspirants resorted to London and the Royal Academicians. Now, hardly an American is to be heard of in England, while hundreds flock to Paris and other Continental art centres, to the permanent detriment of art itself. One is continually impressed with the serious dignity of purpose, the chaste, distinguished ideality of conception and composition that confronts one at the Walker Art Galleries in Liverpool, in the Fitzwilliam Gallery in Cambridge, and especially in these London collections. The *voyageur* who is interested in pictures will find in the first collection named, a single composition by Gabriel Dante Rossetti, "The vision of Beatrice summoned to the spiritual world," for the study of which some might count it not too great a hardship to have crossed the ocean. The National Gallery is inestimably rich in these great creations that have from time to time inspired new eras in art. One may find the germinal suggestions of the great Parisian colorists in figure and *genre* in the impassioned canvasses of old Stothard. William Blake clearly adumbrates Doré and Ary Scheffer. In Creswick and Constable you may trace all that is noblest in French landscape. There is the great collection of Turners, which remains inimitable and unique, and we can remember but a single follower who has presumed to venture in the same direction, and that is Thomas Moran, of New York. But Turner was and remains monarch of the impressionists to this day, and would have looked coldly on the somewhat sophisticated imitations of the very clever American.

One may spend hours and days in studying, or rather getting some insight into the Turners, which have the shifting evasiveness of the natural horizon, that always invites and always recedes. To the analyst in technics, Turner is the most baffling and disappointing of painters. For such he has no disclosures. There is profound mysticism that at once envelops and enshrines them. They are like the verse of Keats, Tennyson, and Swinburne, that baffles the mere grammarian. Much of the work is visibly suffering from defective pigments, or an unfriendly climate. Others seem to retain their original charm and freshness. We believe that the sincere student will experience no disappointment, however highly his expectations may have been pitched, before Childe Harold's Pilgrimage, Apollo and Daphne, Agrippina landing with the ashes of Germanicus, The Fighting Temeraire, some of the Venetian studies, and others that Turner insisted should be hung among the great Claudes, although the latter juxtaposition cannot always commend itself to critics unbiased by the fanatical enthusiasm of John Ruskin. Indeed, this studied contrast with the Claude Lorraines is sufficient to demonstrate that Turner himself had recognized the picturesque glamour of the great classic landscape, with its fanciful architectures, haunted by nymphs and dryads, and even the great poet-landscapist, Corot himself, again and again responds to the same masterful influence of the Swiss artist.

It must be confessed that Mr. Ruskin's comparative critical analyses of Claude and Turner, to the perpetual detriment of the former, are more creditable to his keenness of metaphysical sublety and shrewd adroitness as a special pleader, than to real breadth and sincerity of artistic comprehension. Comfronting each other, the Claudes and the Turners are on reciprocally friendly terms and dwell in charming amiability, not only in each other's company, but with the severer beauty of the Rysdael and Hobbema, hanging hard by. The collection of the Turner water colors are frankly uninteresting, consisting largely of hurried sketches and memoranda, eked out by scratches in both pencil and even ink. The collection of such an array of Turner's masterpieces however, must be recognized as a measure of national, and even international, importance; and their preservation must prove of almost inestimable service to art.

It seems that an equal if not deeper interest attaches to the superb collection of John Constable's landscapes. They are all important, most of them of exceptional importance. For beyond question, Constable must be recognized as the founder of the great

French school of landscape art, as the leader who went out into the open air and studied nature face to face. Here is a departure from the old-time conventional art, almost abrupt and violent. There is vigor of treatment almost harsh and rude. Should one remark a prevailing "low tone," or want of illumination, it should be remembered that the prevailing climate conditions are not friendly to very cheer-out-of-door effects, and that the prevailing mood is sombre and depressing. Constable painted with honest fidelity the landscape as he saw it. His work explains the art of Corot, and the rest of the Barbizon school—Rousseau, Troyon, and the Dupres. As an interpreter of nature, Constable discovers a depth and tenderness of sympathy rarely suggested by Turner. For Turner was creating allegories and idyls, while Constable was contented with nature unsophisticated and unadorned. We can hardly conceive a finer delight, or more grateful surprise, than is afforded by a first study of these masterpieces of Constable's.

The trustees of the National Gallery have taken excellent care of the great middle school of English art. Nowhere else, for instance, are to be found such splendid examples of Reynolds, Gainsborough, and Copley. But there is a surprising neglect of the great recent masters, as Leighton, Watts, Madox Brown, Rossetti—of whose work there are two lesser examples—Burne-Jones, and William Holman Hunt, with others who confessedly stand at the forefront of contemporaneous art. Such certainly merit a place in the National Gallery, while they are being scattered or buried in private collections. The French government exercises a finer consideration, every year purchasing out of the Salon exhibition meritorious works of rising artists. These vast London collections supply opportunity for a life-long study, while the art treasures of the National Gallery, the British Museum, and the South Kensington Museum not only conserve and illustrate the best periods of English art, but cover the vast fields of ancient classic art with illustrations of the best artisan work in fabrics, metals, and keramics, from all parts of the globe. The most comprehensive plan of study in æsthetics, antiquities, and all literatures, is lavishly provided for, and one can well understand how it is that certain Americans who are highly educated and devoted to literary pursuits should find an irresistible fascination in London.

The comfort and tastes of the people are munificently cared for. These vast collections are practically public property. The curators stated that there were thirty-two miles of book shelving in the British Museum, while the system of attendance and cataloguing is so perfectly matured that all the resources of the collection are accessible with but a few minutes' delay. The Athenian marbles, the Rosetta stone, the Egyptian and Assyrian collections, give the Museum supreme distinction.

In the National Gallery there is no valueless lumber of improvident accumulation to cumber the walls and hinder study. In the successive periods of early and middle-age art, room remains for available and desirable additions. As an illustration of the lavish spirit exhibited by the government, we may mention that for the support of the South Kensington Museum alone there is an annual outlay of about $2,250,000! Besides all these, there are a dozen more collections and museums of decided importance within easy reach of the city, while at hundreds of country estates very valuable collections are opened to the public under certain well-known and reasonable restrictions.

SOME ART LITERATURE.

The Vocalist, an educational voice journal, issued monthly, Frank Herbert Tubbs, editor, New York; a very serviceable publication, especially to the profession and students, covering a wide range of subjects, carefully and intelligently treated.

The Boston Musical Herald, a monthly music review for the home, comes to us much enlarged and enriched in its contents. Mr. George H. Wilson, 154 Tremont st., Boston, is editor and publisher, supported by the following associates: Louis C. Elson, music critic of the *Boston Advertiser*, Henry E. Krehbiel, music critic of the *New York Tribune*, Philip Hale, music critic of the *Boston Post*, and William J. Henderson, music critic of the *New York Times*; certainly an unexampled corps of gifted and capable writers, all of them educated musicians of recognized distinction. These gentlemen are a terror to charlatans, pretenders, and superficial people and compositions. With a larger catholicity of æsthetic judgment, and more of that constructive criticism which is optimistic rather than pessimistic in purpose and spirit, and more of the *suaviter in modo*, and less of the stiletto and bludgeon, a field of immense and most wholesome influence awaits this strongly manned monthly.

The Art Amateur, February, Montague Marks, publisher, New York, with its wonted quota of graceful color plates and numerous departments of art literature and art work, richly and intelligently stored with literary matter, very judiciously and profusely illustrated, supplies a great desideratum in every cultivated home. Its current art news is full, exact, and trusty, while as a purveyor for womanly art industries, useful and decorative, it is unrivalled.

The American Architect, Ticknor & Co., Boston, is published in three editions, each week: the Regular, the Imperial, and the International, the last which is much the most expensive, containing many very beautiful illustrations of foreign and American edifices, both ecclesiastical and secular, some of them in color. "The Imperial" illustrates the progressing construction at home, in its most interesting phases throughout the country. The "Architect" is devoted practically and theoretically to the service of architecture, decoration, engineering, and construction, and presentation of all statistics especially interesting to the builder and designer. It is edited with rare professional intelligence, and lends invaluable encouragement and scientific support to the development of our native architecture, which in not a few particulars is far in advance of European ideals and inventions.

The Magazine of Art, February, Cassell Publishing Co., New York, presents its usual variety of art-miscellany, so grateful to cultivated readers. The illustrations are profuse, and of varying interest. The frontispiece is the best of them, being a lovely mezzotint portrait of a lady re-produced in photogravure by the Berlin Company; another which is a very artistic conception, is "Fire Fancies", engraved by Jounard, after the painting by Arthur Hacker, who has succeeded in giving his deeply poetical fancy a very picturesque expression. There are interesting illustrated papers, "John Russell, R. A., the Prince of Crayon Portrait Painters;" "Artistic Homes, House Architecture-Exteriors," by Reginald Blomfield, lovely glimpses of English rural constructions; "Two Winter Exhibitions," by F. Wedmore, with eight illustrations; "Book-edge Decorations," by Miss F. Prideaux, with ten illustrations, a very dainty subject; "The Dulwich Gallery," in two parts, Part II. by Water Armstrong, together with the comprehensive "Chronicle of Art," and that very convenient summary, "American Art Notes."

THE MOTHER OF ALL CHURCHES; being a faithful Translation of one of the popular Catechisms of the Holy Orthodox Eastern Church. By the Rev. J. G. Bromage, M.A., priest of the Church of England. With an Introduction by the Rev. R. Raikes Bromage, M. A., F. R. G. S., parish priest of Christ church, Frome. London: J. Masters & Co. New York: James Pott & Co. 1891.

Mr. Bromage has done good service in bringing to the English reader's knowledge one of the popular catechisms of the Greek Church. We hear a great deal of "union" or "unity" or "re-union" with those about us, whose whole system of faith, worship, and discipline, is so utterly diverse from our own that we wonder on what possible basis any agreement could be reached, except that one (so wrong in its underlying principle but yet so popular to-day), viz: to agree to disagree. From such hopeless outlook it is with pleasure that those who daily long and look for the fulfilment of the Lord's prayer that "they all may be one", peruse this little book which, a few paragraphs excepted, might be placed in the Sunday school of any of our parish churches. While change and decay have fallen upon the East, one thing has remained unchanged, the changeless Christ and His changeless Faith; and after an estrangement of a thousand years we can say to our brethren of the East: "Ye have kept the Faith." Mr. Bromage's introduction is more Eastern in its proclivities than most Westerners would cordially respond to, and yet it is well calculated to break down those barriers which prejudice and ignorance (but another name for the same thing, in most cases) have raised up, and which would prevent or at least hinder that visible inter-communion for which we so long. A few of the questions and answers sound rather amusing to our Western ears. *Q.*—"What are the chief of these heresies?" *A.*—"First, there is the heresy of the Latins, or Westerns, or Papists, who separated from the true Church of Christ and are subject to the Pope of Rome." Some strange things have found their way into some of our popular catechisms, but we doubt whether anything more anti-Roman ever was taught children. Another sample is perhaps equally striking: *Q.*—"What is the true Church of Christ?" *A.*—"The only true Church of Christ is the Eastern Orthodox Church." How strange it is that both the Papal East and the Orthodox East should each claim to be the whole and only Church of Christ! However, these and other such peculiarities are very few in number, and we would advise all who really have Christian unity at heart, to send to Messrs. Pott & Co., and get a copy of Mr. Bromage's little book.

INDIKA. The Country and the People of India and Ceylon. By John F. Hurst, D. D., LL. D. With maps and illustrations. New York: Harper & Brothers. Sold by subscription.

The title of this magnificent work, "Indika," is derived from the Greek Megasthenes, the first writer to reveal the inner life of India to the western world. The word means "Indian things." The volume of nearly eight hundred large pages is richly illustrated, scarcely a page lacking some interesting sketch. The writer has succeeded in making an entertaining book, while it is at the same time a mine of information. He has made a special study of the country, in all its phases, and appears to be a thoroughly competent and judicious observer. The mere list of chapters or titles of subjects treated, occupies four pages, of which an imperfect summary would be: incidents of travel; the history, geography, and productions of the country; its government, past and present; its transportation, industries, and customs; its antiquities and wonders; morals, missions, religions, and education; noted men; literature, great cities, and public works; what India owes to England. Dr. Hurst gives great credit to Anglican rule and influence, while recognizing some things about England's administration to be deplored. Under it, India is developing from a chaos of warring tribes into a real nationality. On the subject of missions Dr. Hurst gives some interesting information. It seems that 36 Protestant varieties of the Gospel are represented by 791 missionaries, while the Roman Communion has in the field 835 priests; the latter having had vastly the advantage of time over the former, in three centuries and a half of opportunity. Some of the Protestant missions have proved very inefficient, as in one district of a million and a half of people, sixty-nine years of missionary work have resulted in only thirty-five communicants; another, where there are three workers, and for nearly as long, has but eighteen converts. But even by the government the incalculable value and even necessity of Christian influence is recognized. An appendix, several fine maps, and a good index, complete a perfect book. We note that it is sold by subscription.

A CYCLOPÆDIA OF NATURE'S TEACHINGS. Being a selection of facts, observations, suggestions, illustrations, examples, and illustrative hints taken from all departments of inanimate nature. With an introduction by Hugh MacMillan, LL. D., F.R.S.E., author of "Bible Teachings in Nature," etc., etc. New York: Thomas Whittaker & Co. Pp. 552. Price $2.50.

A singularly fine collection of facts in nature, combined with the illustrative use made of them by the foremost writers and speakers of the age, as well as of past days; men like Froude, Bulwer Lytton, Ruskin, Bryant, Browning, Longfellow, Agassiz, DeQuincey, Carlyle, Washington Irving, Landor, Rossetti, Huxley, Jeremy Taylor, Pascal, Richter, Keble, Wilberforce, Kingsley, Faber, Canon Liddon, A. Maclaren, Spurgeon, Beecher, and a host of others. The subjects are drawn from every realm; things on the earth, above, beneath, and around the earth, with some added short sentences on nature-topics, and additional short paragraphs on nature in general. The book is a rich storehouse of the most beautiful thoughts and suggestions arising out of the contemplation of nature, and holds the brightest gems from classic English writers and orators, poets, historians, novelists, philosophers, theologians, and preachers; a most valuable and ready aid wherewith to illumine and adorn discourse. There is also an indispensable index of the mottoes and truths illustrated in the volume, and of Scripture texts to which they may apply

The Church Eclectic, February, 1892: "The Kingdom of Obedience," (concluded), by Dr. Shoup; Dean Church's Oxford Movement, by Dr. Van Rensselaer; "Three Thoughts on Ritual," by W. H. Hazard, M.A.; "Aids to Life of Godliness," *Literary Churchman;* "The Inspiration of Holy Scripture," by the Rev. Dr. Clarke; Charles Simeon, from *The John Bull;* Presentation to Bishop of Gloucester and Bristol, *Church Times*; Graham on Socialism, *John Bull*; Mr. Gladstone on Clerical Vocation; "Church Progress in Wales," Bishop of Llandaff; "Modern Biblical Criticism," the Rev. Dr. Dix; "Does a National Church create Sects?" *Church Bells*; "Some new Christian Evidences," Dr. Spalding, of Ala.; Miscellany; Correspondence; General Notes; Summaries. [Utica, N. Y.: W. T. Gibson, D.D., LL. D., editor and proprietor.]

TWO volumes of discourses by that famous preacher, Dr. William Magee, the late Archbishop of York, will be published during February by Thomas Whittaker, under the titles, "Growth in Grace," and "Christ the Light of all Scripture." Both will be uniform with "The Gospel and the Age", now in its fourth edition.

MRS. W. L. BANCROFT, of St. Luke's church, Hot Springs, Ark., has published an excellent catechism on the Christian Year, to which is appended some "Hints on the Services", by the Rev. W. J. Miller. Price 5 cts. The proceeds of sale will be devoted to Church charities.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE HOUSEHOLD.

"WE BESEECH THEE."

BY ELIZABETH CHERRY HAIRE.

Let me not live for self but Thee,—
Thou Christ, that died upon the cross,
Who knew all human grief and loss,
Who solved pain's deepest mystery!
Let me so live
That Thou canst give
Out of Thy vast and sweet resource
Such mighty force
As may uplift, uprear, control,
The strugglings of some weaker soul.

Let me not live for self; but tell
My anxious spirit how to cope
With doubt and weakness, blasted hope,
In souls where heavenly peace should dwell;
To help aright
Where fails the sight,
On to the goal, eternal, sure,
With purpose strong and motive pure.

—*Fern Bank, O.*

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

(*All rights reserved.*)

CHAPTER VII.

Doris sat still, with Ralph Burney's last words ringing in her ears. The talk and laughter, the music from the parlor, came to her as from a long distance, like sounds in a dream. Suddenly, in one instant, the whole world was changed; there had come before her a great problem, a strong emotion; was it rapture, or wonder, or fear? She felt a recoil, a sense almost of indignation, a question within her—why had he spoken in this way so soon? If she could have had a little more time! But Ralph Burney was not the man to press an advantage. Having apparently revealed to her the state of his own feeling, he asked nothing yet from her; he left her to wonder at leisure whether his half-avowal of love were sincere or not, and whether in time it would be followed by a more explicit declaration. But however this might be, he had uttered, with deliberation, words that could not be recalled, and he had awakened Doris to a knowledge of her own heart. There was no more doubt and ignorance, no more sweet, unconscious pleasure; she must think now whither she was drifting. Only a few words had been uttered, but a crisis had indeed come.

Before the pause which followed his words had become painful, he had spoken again, more lightly, and asked her whether she would not enjoy an early morning drive in the stage to the station the next day.

"Quite a party are going," he said, "and I would like to have you see me off, and bid me good speed."

"I'm afraid it will be too early for me," she said; "I am lazy in the mornings now—lazy on principle. It is one of the things I came here for."

"If it tires you, you must not think of it. I was selfish to ask it. We will say good-bye to-night—no, not good-bye, but *auf weidersehen*."

"Good-bye is a lovely word. It has a beautiful meaning."

"I know; but it implies a longer parting, and ours will be brief, I hope."

"Listen! Miss Moore is singing 'Good-bye' now."

"What an odd coincidence! No, don't listen; it is too sad."

"It is beautiful," she said, as the notes of Tosti's passionate song rang out—"Good-bye, Summer."

"Let us never say good-bye to *this* summer," said Ralph; and Doris felt that she never would, but with what meaning those words would recur to afterward she could not know.

That night she lay awake and thought it all over. She knew that Ralph loved her; knew it, not from his words alone, but by a thousand signs that women recognize. It is only in novels that men and women love each other without betraying it by word or look. She had wilfully blinded herself that she might not yet be confronted by any decision as to her own feeling, but the knowledge had moved blindly within her consciousness. There was no proof until now. And now—did she, or did she not, love him?

One by one her old cherished tests of love rose up before her. She had had but one lover hitherto, an elderly gentleman, who had first asked the consent of her mother. The very idea! All the romantic sentiment in her girlish heart—she was very young at the time—had risen up in revolt against this mode of procedure, and she begged her mother to tell him that it would be quite useless for him to speak to her. The elderly wooer was a thorough gentleman at heart, and upon receiving this message, he had gone away quietly, without troubling the girl. He was wealthy, and the poor mother, more practical than the young maiden, had relinquished, with a covert sigh, her hopes of more luxurious living for both, but she was not, after all, a worldly woman, and was glad to keep her daughter still under her own wing. Doris had had one or two girlish fancies, before the work of life had absorbed her, but love she had never known.

She had felt that she could not love an irreligious man, and of Ralph's feelings and principles on this point she knew little, but that little was of a negative character. He seldom went to church, and he was not devout, but she had no reason to suppose that he was an unbeliever. Yet she realized that a thoughtless man, who was practically an unbeliever, was in a worse position than a conscientious doubter. Again, Ralph was not what is called an intellectual man, though he was really exceedingly clever in his way. There was a doubt, though barely recognized, as to whether he would always be fully companionable. Yet it must not be supposed that Doris went through this analysis consciously and deliberately. Her vague fears upon these points were like clouds floating over the clear azure of her dream.

For it was a lovely dream! The sight of his youthful beauty, the charm of his presence, the sense of his love for her, filled her with a keen emotion that swept away her doubts, as the west wind sweeps away those little wandering clouds. Love him! Who could help loving him? How could she ponder the question while she thought of him so tenderly? And yet—could she marry him? Would not those fears grow, and darken, and at last prevail? It is idle to say that judgment and reason have no place in the decisions of love; but it is true that they are often overborne. Doris grew weary, and determined to let matters take their course, and see how she felt as time went on. Perhaps he would never ask her to marry him. But her heart sank at that thought, and so she knew that she loved him!

At this time, Arthur became an important factor in the problem which was working itself out in Doris's mind. Whatever might be the little boy's own feeling with regard to the state of affairs between his brother and his friend—which he was too clever to fail to observe—he was unconsciously the strongest possible advocate upon Ralph's side of the question. The more Doris became convinced that he needed some one who could take the place of a mother, in care and tenderness, the more she longed to supply that place, and to take him into her own life. As the wife of his brother, she would have a sister's right to cherish this beloved child; and so two strong affections joined forces in her heart. Ada's was one of those peculiar natures that yield always to the dominion of a more decided will, and compensate themselves afterwards by oppressing those who are weaker than themselves, through character or circumstance. Arthur was stronger in character than she, but his childhood gave her the advantage. It was easy for Doris to see that he had a great deal to bear from her capricious temper, and that he received but little reward for his forbearance, in the way of motherly tenderness. The elder sister had not been dowered with the maternal heart; and the child under her care was doubly orphaned. He was not ill treated nor physically neglected; but he was not loved as his nature required. Doris fell into the way of going up to his room at night, with many little motherly ministrations, especially needed by a boy whose pride forbids him to solicit them. He never missed a good-night kiss while she was with him. His affection, which she had feared to lose, now seemed to revive with double intensity, and he clung to her as if she were already his sister. But she never lost the sense of some little anxiety or doubt hanging over his mind.

Ralph came from New York at brief intervals, spending two or three days at a time. He told Doris that he had left the Insurance Company, that his scheme had prospered, and all things were going according to his mind. He was gay and bright as the summer weather, and the charm of his handsome face enthralled her more and more completely. She did not like the young men at the house, with whom he consorted; but as he spent the greater part of his time with her, there was nothing to complain of. He was in a happy mood, and naturally sought the society of younger and livlier men, rather than the "old fogies" with whom the place abounded. The girls now began to consider him as the special property of "that sly, quiet little Miss Lee," and reluctantly relinquished all claim upon him. "Sly" was the last epithet that could be applied to Doris with any show of justice; but jealousy has a vivid imagination.

She made another acquaintance at this time, which was not without its influence upon her life. There was a young clergyman at the house for a few weeks, a man of deep enthusiasm, an ardent worker, and a celibate from conviction. There was much in common between the two, and Doris keenly enjoyed her conversations with him on the future of the Church, and other topics which both had at heart. He was a warm believer in the final triumph of the Catholic spirit in the Church.

"What we need," he said, "is *life*, and that life is working and growing within us. It is conferred by the Holy Eucharist, and can only increase where right ideas of that divine mystery prevail. Now we see that this faith has never quite died out of the Church of England; therefore, she has within herself the true revivifying power. On the other hand, she has wider influence and a more reasonable sway over the modern mind than the Church of Rome could ever have; and it is to her we must look for the redemption of our age. The Church holds in her hand to-day the future of Christendom."

"It is an inspiring view," said Doris, "and I believe a true one. Yet I have not been able to feel so sanguine about it; perhaps because I hear so many conflicting opinions that my mind becomes bewildered."

"Steer straight through the fogs, Miss Lee, true as the needle to the pole! Such a beautiful spirit as yours—if you will pardon my saying so—should be most faithful to the right, as it has the most delicate and widespread influence."

Doris thanked him for his favorable opinion of herself; and felt strengthened by his ardent convictions. He was not aggressive, but was always ready for a brave and able defence of the faith that was in him; and the friendship he showed her, and the respect with which he inspired her, did her much good. At last he began to consult her upon the question of voluntary celibacy among such of the clergy as felt themselves called to it. Of this position she was a warm advocate, and exhorted him to stand to his colors in a most motherly or elder-sisterly fashion. He seemed so much in earnest, and so troubled upon this point that she concluded he had sacrificed some love, to which he was tempted to return.

One day, however, their companionship came to an abrupt ending. It was after one of Ralph's brief visits, during which he had been most markedly devoted to her. He had gone to New York, and she was walking on the piazza, in the morning sunshine, with a happy light in her golden-brown eyes, when young Mr. Kendall came up to her, looking somewhat pale and agitated.

"Miss Lee," he said, "I want to say good-bye, I am going on the noon train! I must see you, talk with you once more, thank you for all you have been to me—"

"Mr. Kendall," she interrupted, "is it any trouble? Have you had bad news? I am very sorry, why must you leave so suddenly?"

"I cannot tell you, Miss Lee; I can only say that it is necessary. No; do not think you have done wrong to ask me the question. It was perfectly natural. I want you to understand that I leave with regret; that I thank you for your—your pleasant influence, I may say, I hope, your friendship; and that, if it were possible, I would gladly give you my confidence in this matter."

"Indeed, Mr. Kendall, you do not need to thank me. On the contrary, I owe much to your friendship, which I am glad to acknowledge, and to your strong convictions, which have helped me. If every one would stand up for the Faith, openly and bravely—"

He stopped her with a wave of his

hand, as if he could not bear the praise.

"I know," he said, "you will not be here when I go, as you have joined the driving party to-day, so I must take this opportunity to say good-bye."

"I am very sorry," she said, giving him her hand. He pressed it and was gone, to see her no more until a new phase in her life had begun.

(To be continued.)

THREE CAVE TEMPLES IN INDIA.

BY THE REV. DUNCAN CONVERS.

III.

To go from Poona to Karli it was necessary to make an early start, to have your breakfast over by four in the morning, and cross the town to get the train before daylight. There was something weird and ghastly in the sight of the sheeted forms of men sleeping in the open street,as the faint moonlight showed some laid just before the closed "botiques" of the bazaar. Did you ever see the white wrapped forms of patients just dead wheeled along the corridor of a big hospital to the morgue? That has reminded me more of Poona's streets by night, than anything I have seen here. It was as if the plague-stricken bodies were put out to wait for the cart to come and take them away. Of course, it was but imagination multiplied by the hour, the moonlight, and the Oriental spirit of the place.

The early train took us to Lananli. We would have been nearer the cave had we gone to Karli station, but there was no bridge there over the river, and the rains had made it unfordable. A tonga had been ordered to meet us here, but we looked for it in vain. However, it came an hour later. But such a pair of horses! The off horse, a sorrel, was the most emaciated mass of skin and bones, perhaps, I ever saw. Nevertheless, he held his head well up; and the vicious look of his eyes warned you that what he lacked in flesh, he made up in badness of temper. But the near one, a clay bank, hung his head nearly to the ground; and stretched out his four legs to brace himself in a manner mildly suggestive of the fact that he would not fall as long as he stood still, and strongly suggestive of the fact that he would balk if urged to move. One glance at the team showed why they were late,no further explanation was needed. We got in with a certain amount of compunction at loading such a team, and a "sure and certain" expectation of a display of Indian skill in driving and managing horses. We had it.

The catechist sat beside the driver; the Rev. Cecil Rivington and myself on the back seat. The driver shook the reins,and said "cl—ck" to the horses. The sorrel kicked in a vague, aimless way; the other sighed profoundly, but was otherwise unmoved. The driver flourished his whip for a time, and at last ventured to crack it. Each horse responded in his own way, one kicking furiously, the other shaking his head. The whip fell at last on the near one. As well try to start a locomotive by whipping it. Not understanding Marathi, I was in the dark as to what was meant by the volley of words the driver hurled at them; but the tone needed no translation. I think we were nearly half an hour in starting. The natives did not kindle a fire under the clay bank, but that was almost the only thing left untried. He was eventually induced to go; partly by the words and blows of the driver, and partly by a helper who put doubled ropes around his legs, just above the hoofs, and dragged first one foot forward and then the other. Once started by this enforced walk, we went on gayly for, perhaps, a hundred yards, when they paused in their mad career at a moment when we were fording a shallow stream. The ropes were at once adjusted, and the balking brute again dragged into walking forward. In this way we made some two miles, when came the fatal halt. By this time the horse had slowly evolved a plan out of his inner consciousness whereby he had his way. No sooner were the ropes on, than he would rear, paw frantically in the air, shaking off the fetters, and back with energy. Back and back we went, until the tonga stood on the verge of a steep bank, down which we were likely to go at the next move. Rivington and I got out, and saying that we would walk on,left them to conquer the team. But in this they were unsuccessful; and, yielding at last, they took the horses out, and themselves carried the lunch to the house where the catechist knew we could come for it.'

In ignorance of all this,we walked on and on. The road was good, generally, level and well macadamized. On each side the paddy fields were, according to the usual practice, banked up to hold six inches or a foot of water. Of course the rains had filled these mimic reservoirs to the brim; and as it soon began to pour once more, some overflowed and others would give way. Therefore all depressions in the road were filled by temporary rivers, varying in width and depth, but all too wide and too deep for the convenience of pedestrians encumbered with such trammels of civilization as shoes and stockings,and a prejudice in favor of dry feet. Under such circumstances,barbarism has the best of the argument. Sometimes a running jump would get you over. Sometimes Rivington's long staff would help us leap a yet broader one. But after it had once or twice caught among the stones, or sunk into the mud as our weight came on it, we grew cautious in its use. Sometimes we could go to the low embankment about the fields and pick our way along it. Once we met a group of coolies as we were hesitating, and they carried us over for an anna or two each. We looked often over our shoulders to see if the tonga was not in sight, but of course no tonga came. Finally we came to where the road to the cave left the highway which we had followed from Lananli. To my inexperienced eyes, it was doubtful whether we were following up the course of a small stream, or were in the road. But Rivington had been there before, and I was trusting his leadership. Here we got two natives to guide us,for the rain now was blinding and hid hills and usual landmarks. They took us by a short cut across the fields. When we met a stream,their clasped hands made a seat for us. I was sorry to be so heavy as to force a groan from them when they picked me up. How they were able to wade the streams and never slip or stagger,was then and is yet a mystery.

As we were skirting one paddy (*i. e.* rice) field. I saw a strange sight—what seemed to be a row of low, thatched roofs moving over the ground. A few steps more, and I was introduced to a native umbrella—a light framework of wood, thatched with leaves. To understand its shape, take a square piece of paper and fold the two upper corners together. Seen from the back it is an inverted V; seen from the side it looks like a V also. It makes a sort of hood which comes over the head and extends down the back as low as the middle of the thigh. When one is under it at work transplanting rice, he squats down so as to be quite invisible from the back, and a row at work is a queer sight. As we came near these animated huts (for such they looked), one caught sight of us and called out in Marathi (as translated to me): "Don't you two go up to the temple with the sahibs on a day like this; it is as much as your life is worth." At once Rivington answered: "It is as bad for us as for them." "Ah, the sahib understands," and the whole line straightened themselves up onto their feet, and showed to my surprise that they were a long row of women at work. They all laughed merrily at the confusion of the one who had spoken, but in an instant began their work once more.

Soon we came to the hill, and a steep climb brought us to the temple. At the right in front of the cave was a small Hindoo shrine; an iron arch over the door carries nine bells;within hung some lamps and glass balls. The hideously ugly idol has silver eyes, and wore a rich silk robe that morning. Once a year a great festival is held here in honor of Ekvira, when thousands come to march round the idol. They even enter the old Buddhist cave temple and use the great stone daghoba as if it were a linga;close by also is a samadh, *i. e.*,a spot where a Hindoo saint is buried. For, as they believe a saint never really dies, but only enters on a trance state, they do not burn but bury him. These are the only Hindoo associations of the great cave temple of Karli. It is one of the best works of the Buddhists, hewn out when their skill was at its highest, long before that faith died out in India.

Almost opposite this small Hindoo temple stands a huge sixteen-sided pillar, on top of which are four carved lions, back to back. It is likely that once a similar column stood on the site of Ekvira's shrine. If so, it would have been crowned by some Buddhist emblem or other, perhaps a wheel, symbolic of their law; or the trisul, whose three points stand for Buddha, his doctrine, and the monastic order which he founded. On the lion pillar is an inscription which means,so I was told,"From Agnitranska, son of Goti, a great warrior, a maratha, the gift of a lion pillar." To know who was the benefactor of the temple fifteen centuries ago was a little matter, but somehow it made one feel that the gulf between them and us was not so broad.

Behind the lion pillar comes the real front of the porch through which you enter the cave itself. It is a smooth, uncarved screen of rock with square holes in it for the beams which once upheld galleries, and rests on octagonal columns, all cut out of the virgin rock. The porch itself is wider than the temple, extending over fifty feet from end to end, and is about fifteen deep. The rock at the ends and the screen which the architect left to divide it from the real temple, are elaborately carved. One or two details seem to be distinctively Buddhist. For instance, what is known as the "rail pattern." I understand that in their earliest religious structures, their practice was to bound the sacred locality by a stone railing. Horizontal bars of stone, whose section showed an oval, were let into mortices cut in great stone posts. Pictures of the tope at Sanchi show one such yet standing. Where circumstances prevented a real rail, it was copied or imitated in carving, much smaller than the original,and scarcely more than a form of ornamentation. Again, wherever they have cut away the rock so as to leave an arch, they left also square-cut horizontal ribs on its face.

As you stand in the porch you see above the stone screen, the great semicircular sweep of the cave temple, whereby the light enters. But in the days when this was in actual use, the wooden galleries, now gone, would hide the window-like opening from the gaze of the laity, who could not enter the real shrine. How miraculous it would have seemed to them to stand there and look into the cave, whose whole interior was well lighted, while they could not discover how it was done.

At the base of the porch's end is the "rail pattern;" above it, three heads and fronts of elephants, now trunkless and mutilated, and on each the figure of Buddha meditating with attendants on each side; just over is an inscription in Pali,said to mean,"Seth Bhutapala from Vijagurti has established a rock mansion, the most excellent in Jambrudvipa;" higher up,dancing couples,man and woman; three rows of rails, arched recesses like windows or doors,fill up the rest, all cut in high relief.

The screen is pierced by three doors opening into the nave and side aisles of the temple, and is carved into eight large panels, each of which bears a couple of figures, male and female, nude above the waist, and larger than life,or a teaching Buddha; has over the panels a row of carved Buddhas, some in the attitude of teaching, and others of meditation; and ends in the "rail pattern." Step through the middle door of the screen. The half round roof of the inner sanctuary sweeps far above your head, still lined with wood to prevent the drip of water or the fall of earth from above. The cave stretches back 125 feet to its semicircular end, and is divided by thirty-seven pillars into a nave and two side aisles. In the chord of the arc rises the solid stone daghoba, or relic holder. Its shape is unlike anything I ever saw here, yet it seems to prevail all over the Buddhist world. Imagine two large drums on top of each other, the upper slightly smaller; a hemisphere of stone swelling above to support a queer kind of capital, thin square blocks, each of which is larger than the one below; and you have an idea of its shape. Of course it is all rock. In this capital is the empty hole, where once was kept some Buddhist relic or other. I believe that no inscription in the cave tells what especial one used to be here. On top of the daghoba is a large wooden umbrella to serve as a protection to the sacred object once there, or perhaps being a royal symbol in oriental eyes, it may have served to dignify the relic.

The seven pillars back of the daghoba are plain; the others have a tall base,stout octagonal shaft, and an elaborately carved capital. On the side facing the nave the usual sculpture on each consists of two elephants, bearing a man and woman apiece, on the other side, generally a bull and a horse. It was as a white elephant, the legend says, that the pre-existing Buddha entered the side of his mother. But I do not know the meaning they attach to either the horse or the bull.

The infinite work in carving out such a cave-temple from the solid rock is what strikes one. To cut out building stones,put them together, and carve them, would have been much more economical as to time, labor, and all that. But it is India. There all such matters are disregarded. The carving at Karli is far superior to Elephanta, besides it is in good repair compared with the latter. The British government spends large sums in keeping in repair many of the wonderful monuments of India's past; but many others are going fast to ruin. To care for all would bankrupt any treasury. Perhaps this same idea of "preserving national monuments" may be a partial reason for the public payments to Hindoo temples. In some cases the government is bound by treaty, I fancy, to pay some funds to support idolatry; and in others, it is but the trustee of private donors. The whole matter of the connection of the state treasury with Hinduism and Islam, is one I tried to understand, but failed to meet any body able to explain it clearly. The first view is repulsive to Christian eyes. How far the officials are guilty of upholding the whole system of heatheuism, and how far they have a moral right to stop the payments which help to keep it up, I can not say. It may be that present obligations are but the results of the sins of the past when the power of the British rulers was used to check missions, and the ones to blame are not those now in power.

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LETTERS TO THE EDITOR.

"A GIRLISH WHIM."

To the Editor of The Living Church:

I have been making from $10 to $12 a week for some time past replating old silverware and jewelry. I made my own plater and it only cost a dollar, and I have all the work I can do although I live in the country. I am trying to get a collection of curiosities. I want a specimen from every township in the U. S., either of wood, stone, ore, shells, old coins, anything in the curiosity line that is small, only something from every township. Any person who will send me a specimen I will send directions for making and using a plater like mine, so you can make lots of money, even if you only work evenings.

I hope, Mr. Editor, you will publish my letter as I am anxious to get specimens; it may be a girlish whim, but I take great pride in my collection.

GEORGIA FACTOR.

New Concord, Ohio.

"CATHOLIC."

To the Editor of The Living Church:

As the writers to THE LIVING CHURCH have for the past years, been using the term "Catholic," assuming for it a restricted meaning, or no defined one, it is a matter for congratulation that such a use has not committed your editor to any but the proper meaning, and THE LIVING CHURCH now produces a definition founded in truth. By a perusal of other Church papers, it will be noticed that this term rarely now appears, and nowhere as conspicuously in a class of advertisements where it has sometimes figured in capitals.

The definition in your editorial columns in a recent issue, carries such inherent evidence of sincerity and truth that it justifies the implied disapproval of the improper use too frequently made of the term itself, or any other phrase, for the purpose of propagating any "fad, as essential to true religion."

The great principles included in your definition are comforting and assuring, in these misty days, when confused Churchmen are wondering at some of the assumptions regarding authority and anathema, in matters which your definition leaves, where they only belong, to the sovereignty of God.

The validity and efficacy of Baptism is timely set forth in its integrity, and the Communion of Saints, where God has placed it, beyond the limita ion of all statistics or denominated names.

The writer is but one of a great number who have been seeking a reasonable definition of the word in question, and yours is a sensible one.

CARLOS A. BUTLER.

New York.

SUNDAY SCHOOL "HELPS."

To the Editor of The Living Church:

The following is taken from a current number of a Church Sunday school publication. The lesson is on the Third Commandment:

So when we are asked a question we will answer promptly and simply yes or no, as we know in our hearts it is true or false. * * * Jesus commands us to swear not at all. I can see the shocked expression on some boys' and girls' faces when they hear others swear, taking God's name in vain; but do they never do the same thing? Do they never say: "O goodness gracious!" "O Heavens!" "My goodness!" and so on? These are words used only in place of God's name. Jesus says all is holy, the heaven, the earth, the temple, for God has made all and dwells in all, and He commands us therefore to respect and love all these places, and swear not at all, neither by earth, for that is G d's footstool, nor by heaven, for that is His home. * * *

No wonder Sunday schools and Sunday school methods are criticized, if such misconceptions regarding the plainest Scripture statements exist in the minds of those who set themselves up as "teachers of teachers." It is fortunate perhaps that these particular helps are intended for those only who teach infants in their innocency, since errors so glaring are instantly detected by children who have learned to think, and destroy all confidence in their instructors.

N. O. M.

CLERICAL THEOLOGICAL READING SOCIETY.

To the Editor of the Living Church:

Permit me to bring to the notice of your readers who are in Holy Orders, the Clerical Theological Reading Society, which to-day enters upon its third year of quiet and unobtrusive work *pro ecclesia Dei.*

The object of the society is to promote definite and fixed habits of theological and kindred studies, and thus help its members to keep the solemn vow made at ordination "to be diligent in reading Holy Scripture and such studies as help to a knowledge of the same."

The demands of modern parish life make it easy for the priest to fall into irregular and spasmodic habits of study, and to counteract this tendency the C. T. R. Society offers a rule and fellowship of study to all who care to join its ranks. It has been well said that it would be more profitable if the clergy would leave some of the fussy and unimportant details of parish machinery alone, and devote more time to the cultivation of the sacred science of theology. The days in which we live demand that we both know and teach what we believe, with a clear-cut definiteness. The study of Christian dogma will give this desired definiteness. "Steep," says the Bishop of Truro—Dr. Gott, "your minds in doctrine. In living hearts doctrine lives and gives life. If our dogma is dry and stale, it is our fault, not its own. True doctrine is the accurate and hereditary understanding of God the Father, the Son, and Holy Spirit, and His relation to us as individuals and as a Church, and this should surely underlie all our appeals to man and to God."

The Clerical Theological Reading Society wishes to help on this steeping process among the clergy, and will welcome as a fellow student any in Holy Orders who may feel the need of a fellowship in study. I shall be glad to furnish rules and further information on application.

JOHN CARR,
Sec C. T. R. Society.

Ripon, Wis.

EMERGENCY TRACT NO. 7.

To the Editor of The Living Church:

A friend informs me that Tract No. 7 of the "Emergency Tracts" has been sharply criticized by *The Standard of the Cross.* It does not deny the facts, I understand, but faults the spirit of the tract. Well, sir, if the facts be true, as they certainly are, it matters little as to the spirit of the writer of those facts. When treason is discovered within the city walls, while the enemy is just without, no loyal man, no sensible commander, stops to fault the motives of those who reveal it. Sympathizers with treason, of course, call their motives in question, and try to belittle the facts by belittling those who "bring to light the hidden works of darkness." Two expressions, quotations from a bishop's letter, are especially condemned: "That—place," "that hole, is the devil's own garden spot." Well, sir, I have not seen the criticism, but if the critic supplies the blank with a profane expression, as I am led to infer that he does, he errs. The word omitted is the name of the city in which the seminary is located. The writer did not think it necessary to name the seminary he described. But he is willing to name it privately to any one in lawful authority whose duty it may be to investigate the truth of what he says. As for the second expression, there can be no disputing about tastes, but, in the judgment of the writer of the tract, the bishop expressed the situation exactly. He called a spade a spade. If the Church's faith be of God, as all loyal Churchmen believe and teach, the so-called Church seminary where it is belittled, mocked, and denied, is certainly not the garden of the Lord, and as there can be no third owner in this case, it must be the garden of the devil, as the bishop very properly called it.

THE WRITER OF TRACT NO. 7.

The old saying that "consumption can be cured if taken in time" was poor comfort. It seemed to invite a trial, but to anticipate failure. The other one, not so old, "consumption can be cured," is considered by many false.

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CHARLES H. SPURGEON.

The greatness of Mr. Spurgeon's power seems not so marvellous as its continuity and permanence. At eighteen he was famous; at fifty-eight he died. During most of that long interval he preached to but one congregation, and with no diminution in force, or newness, or variety of thought. Doubtless he owed much to natural endowments. His voice had a clear, penetrative quality which, though never loud, reached the farthest corners of his great auditorium. His command of simple Anglo-Saxon was probably envied by the best English writers. His wealth of illustration made his thought drive home like an arrow. His intimacy with Scripture enriched every sermon, while his personal convic ion of the horrors of evil, and belief in the verities of life now and hereafter, gave his speech an overwhelming impetus that brought hearts and minds into ob dience to the truth; yet while these native endowments were the original source of his power it is evident that they must have been applied with incomparable industry when we catalogue his literary products. He has published sixty volumes of sermons. For twenty years he has edited "John Ploughman's Almanac," which contains homely proverbs and racy thoughts for every day in the year. These have also been printed in book form under the names of "John Ploughman's Talk," "John Ploughman's Pictures," etc., and have had an immense sale. Other works of a theological cast have been "Lectures to my Students," "Commenting and Commentaries," "Types and Emblems," and "Feathers for Arrows," and his largest work has been a commentary on the Psalms, in several volumes, called "The Treasury of David."

With the exception of Mr. Gladstone, he received the largest mail of any man in the three kingdoms. Many of his letters were addressed to "Spurgeon, England," and came from sailors and wayfarers in earth's remotest corners. No one of them failed of securing a sympathetic and appreciative letter in reply. Mr. Spurgeon as a leader of religious thought was distinguished by some sterling traits. He was a most conservative theologian and yet stood staunchly for essentials only. This is proved by his cleavage from some of his denomination when the more liberal questioned the Divinity of Christ, and yet he went with the more liberal, as against the reactionary, in his assaults against close Communion. Moreover, Spurgeon placed infinite value, as he should, on the worth of every individual soul. When an American agency offered him recently $1,000 for every lecture, and to pay all the expenses of himself and wife and a secretary from London to America on a great lecture tour, and held out the tempting offer that he could make $50,000, Mr. Spurgeon declined it. He said he could do better; he would stay in London and try to save fifty souls. From such a life no lessons need be drawn. It will be known and read of all men.—*The Interior.*

OPINIONS OF THE PRESS.

The Catholic Review. (Roman).

MANNING AND NEWMAN.—Some attempts have been made to describe Manning by means of a comparison with John Henry Newman, but without avail. Except in the general resemblances of the human race and in their devotion to the truth, there was but little in common on which to erect the framework of a comparison between them. Newman was, before all else, a man of thought, of thought that, it is true, stirred the minds of thousands and led them on step by step until, like himself, they felt their feet to be in contact with the solid rock on which stands the visible Church of Christ. But it was through the mind altogether that he wrought upon the world. And, therefore, but few men of trained intellect have been much impressed by him. Without intending it, Newman was unintelligible to the world at large. So far, indeed, has this been the case that an affectation of understanding and appreciating Newman has grown up among certain simple souls who cannot by any possibility be believed to understand an entire page of any one of his works. Newman himself, who was probably as free as any man of our century from the least suspicion of affectation, or of any form whatever of seeming to be in any way what he was not, was, undoubtedly, without intending it, and perhaps, without being conscious of it, an intellectual aristocrat. He loved the human race but he had no fancy for a crowd. Many curious indications of this are to be found all through his life and his literary work. Manning however was essentially a man of action. Whatever political and social opinions may have come to him through family and early associations, as he grew into manhood and then into the full maturity of his career, into what the genuineness of his nature required of him, he developed into that most admirable of all forms of greatness, a man of the people in all good sense of the term. He wrote indeed a number of excellent and useful books, and yet one may be counted a well-read man and never have read a line of his. For with Manning, literature was, too unmistakably, merely a means to an end for him ever to have taken place as a writer of eminence. He wrote altogether for the time, or the occasion. When such of his books as still remain undestroyed by age will be covered by dust on the top shelves of our Catholic booksellers of the future, unread, and, perhaps almost unknown, even to the bookseller himself, except as an element of assets when he takes his yearly account of stock, Manning's name will still be familiar to the great mass in the English-speaking nations.

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DOMESTIC REMEDIES.

REMEDY FOR EARACHE.—"I am afraid I have greatly interfered with my own practice," said a celebrated aurist, "by giving the following advice to many of my friends: 'At the first symptoms of earache, let the patient lie on the bed with the painful ear uppermost. Fold a thick towel and tuck it around the neck; then with a teaspoon, fill the ear with warm water. Continue doing this for fifteen or twenty minutes; the water will fill the ear orifice and flow over on the towel. Afterward turn over the head, let the water run out, and plug the ear with warm glycerine and cotton. This may be done every hour till relief is obtained. It is an almost invariable cure, and has saved many cases of acute inflammation. The water should be as warm as possible, but not too hot.'"

PERSONS suffering from cold in the head will secure some relief by using glycerine. They should obtain a camel's hair brush, medium size, of the druggist, and with this paint the nostrils with glycerine as far back in the passage as possible.—*Good Housekeeping.*

EATING BEFORE SLEEPING.—Much has been said on this subject of late suppers; but a recent consensus of opinion at a meeting of medical practitioners, was the following: Brain workers should not go to bed supperless, but some nutritious, easily-digested article should be eaten. A bowl of stale bread and milk, rice, or farinaceous food, with milk or hot soup, was highly recommended.—*Analyst.*

WHEN THE EYES ITCH.—People who are troubled with itching eyes should remember that the best treatment is to use a cool, weak salt-water wash every few hours. If this does no good, go to a physician who makes a specialty of eye diseases.—*Ladies' Home Journal.*

CURE FOR SOFT CORNS.—About a year ago a friend was advised to try glacial acetic acid for soft corns, which has wrought a cure. The acid will burn the skin, so must be rubbed on the corn with a bit of wood or whalebone, taking care not to touch the flesh, and holding the toes apart till the acid dries. Apply night and morning for a week. Then soak the feet in hot water, rub the corns with a rough towel and they will crumble off.

HOW TO STOP A HICCOUGH.—A very good authority gives as a very simple remedy for hiccough, a lump of sugar saturated with vinegar. In ten cases tried as an experiment, it stopped hiccough in nine.—*Ladies' Home Journal.*

HOW TO DRINK MILK.—Why milk is "distressing" to so many people as they commonly complain, lies in the method of drinking it. Milk should never be taken too quickly, or too much at one swallow. If a glass of it is swallowed hastily, it enters into the stomach and then forms one solid, curdled mass, difficult of digestion. If, on the other hand, the same quantity is sipped, and three minutes at least are occupied in drinking it, then on reaching the stomach it is divided, and proper digestion is obtained, as well as a most nutritious effect.

AN antiseptic soap for physicians and nurses, which has been found to possess the property of closing scratches and healing sores and cracks, has been introduced by M. Vigler, and is having considerable sale in Paris. It is made of twelve parts dried sulphate of copper incorporated with eighty-eight parts of any good soap material. The product has a pleasing green tint, and is devoid of any irritating action. —*Scientific American.*

IF troubled with cold feet at night, it is better to slip a loose woollen covering on each foot, than to either warm the bed or pile blankets over the entire body. A large, loose pair of woollen stockings is a good thing, or even plain straight bags of flannel.

HOW TO WIPE THE FACE.—Thousands of people when drying their faces after washing, wipe them downward; that is, from forehead to chin. This is a mistake. Always use upward, from the chin to the forehead, and outward, towards the ear, motions. Never wipe any part of the face downward.

A GOOD liniment for inflammations, rheumatism, swellings, etc., is olive oil well saturated with camphor.

NEVER breathe through the mouth unless it is impossible to breathe through the nose.

FOR an aching tooth, saturate a piece of cotton with ammonia, and lay it on the tooth, or try oil of sassafras, applying it frequently.

CONSTIPATION may be relieved if a cupful of hot water, in which a teaspoonful of salt has been dissolved, is taken every morning before breakfast.

FOR stomach worms in a child, mix one teaspoonful of powdered sage in two tablespoonfuls of molasses, and give a teaspoonful every morning.

IT is said that to drink sweet milk after eating onions will purify the breath so that no odor will remain. A cupful of strong coffee is also recommended.—*Good Housekeeping.*

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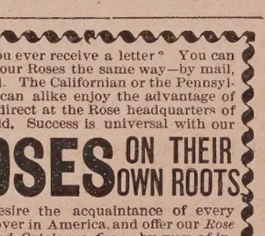

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